

THE
SCHOOL:

BEING A SERIES OF
LETTERS,
BETWEEN
A YOUNG LADY
AND
HER MOTHER.

PART THE SECOND.

L O N D O N:

Printed for W. FLEXNEY, near Gray's-Inn Gate, Holborn;
and may be had of the Author, in Miles's-Court, Bath.

MDCCLXVII.

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THE E. J. S.

УСТАВЪ КОМУ



ЛЕНТОМ

THE SECRETARY

: H O C H O L

1910-1911

T H E
P L A N O F A S C H O O L,
Commenced February 20, 1764,
B Y M R S. M E A S E,
In Miles's-Court, Bath,
Y O U N G L A D I E S
B O A R D E D A N D E D U C A T E D,

On the following Conditions:

Board and Washing, for Five Guineas per Quarter, and Three Guineas Entrance.

French, One Guinea per Quarter, and One Guinea Entrance.

Writing, Half a Guinea per Quarter, and Half a Guinea Entrance.

Geography, One Guinea per Quarter, and One Guinea Entrance.

Drawing, One Guinea per Quarter, and One Guinea Entrance.

Dancing, One Guinea per Quarter, and One Guinea Entrance.

Musick, One Guinea and an Half per Quarter, and One Guinea Entrance.

Day Scholars taught to read English, to read and speak French, and to do various Sorts of Needlework, at One Guinea per Month, and One Guinea Entrance.

As the Number of Scholars to which Mrs. MEASE has limited herself, is nearly compleated, she hopes it will not be taken amiss, if she henceforward declines receiving any young Ladies who are not intended to learn all the Branches of Education taught in her School.

CARE will be taken to give the young Ladies a grammatical Knowledge of their own Language; to chuse such Books, both in English and French, as may convey Instruction to their Minds, at the same Time that they assist them in the Knowledge of the Languages; and various Methods taken to imprint the most useful Particulars on their Memories. By proper Exercises they will be taught to write English with Ease and Propriety, which will lead them to reason and reflect, while it improves their Stile. Attention will be given to the Dispositions of the young Ladies; in order, as far as lies in the Power of a School-Mistress, to correct their Faults and cultivate their Virtues. Great Care will also be taken to instruct them in the Principles of their Religion, and to render them sensible of the Extent of moral Duties. The young Ladies, who are of sufficient age, will be made to keep a Journal of the Employment of every Hour; and, at the End of each Day, the Governess will write a Testimony of their good or bad Behaviour, that every Parent may judge of the Progress made, and the Methods used in her Daughter's Education, and have an Opportunity of rewarding or discountenancing her, as her Conduct shall deserve; which cannot fail of proving more effectual towards the Correction of her Faults, than any Punishments inflicted at School.



T H E
S C H O O L.
P A R T T H E S E C O N D.

L E T T E R X V I I I.

My dear Mamma,

THAT you feel yourself sufficiently interested for Miss le Maine, to wish to hear how she goes on, is very flattering to me, as it shews you were not tired with the account I gave of her; which to a less partial person might have appeared troublesome and impertinent. I mentioned Mrs. Wheatley's design of proceeding by slow and gentle degrees towards her reformation; accordingly for some days she bore her absurdities very passively; but at length she took an opportunity in a conversation I will insert, of attacking one of the follies

B

which

which most offended her, her painting. Miss le Maine, in discourse, declared she piqued herself upon her sincerity. "Sincerity, my dear," said Mrs. Whatley, "is one of the most necessary virtues; but I do not like your expression of piqueing yourself upon it, for it sounds as if it was in you rather the result of pride than principle. We gain but little if we exercise one virtue at the expence of another; and especially of one so important as humility; without which, too, I will venture to say no one can be sincere, for whoever is proud or vain, will at all times throw a false colour on her actions, and to avoid censure, or gain applause, deny a failing of which she is guilty, or lay claim to a merit she does not possess. It requires no small degree of humility to be contented to appear just what in truth we are. But I shall not at present attempt to shew that this virtue is the best foundation for sincerity, but observe a little how you fall short of your declaration. Can you; my dear, reconcile that borrowed red in your cheeks to your profession of sincerity?" La, Ma'am! what can my complexion have to do with sincerity?"—"Do not you apprehend, Miss le Maine, that a lie may be acted as well as spoken?"—"This

“ This is immensely strange ; let me die
 “ Mrs. Wheatley if I can divine your
 “ meaning.” “ I will endeavour to ex-
 “ plain it to you, my dear. You understand by
 “ a lie, I imagine, an attempt to make a fal-
 “ hood appear a truth, and to impose it as
 “ such on the person you aim to deceive.
 “ This you cannot but perceive may be
 “ done by action as well as by speech, and
 “ even more effectually, as actions are
 “ more prevalent than words.”---“ I pro-
 “ test I never thought of defining it ;
 “ telling a lie is saying what is not true,
 “ that is all I know.” “ Then Miss le
 “ Maine you are but very imperfectly
 “ acquainted with the nature of a lie, for
 “ according to your definition, fables and
 “ parables would be lies ; Æsop, who
 “ makes birds, beasts, and vegetables speak,
 “ would be placed at the head of the list
 “ of lyars, and in his train must follow all
 “ the poets. Not only the most beautiful
 “ flights of imagination, but every error of
 “ the understanding would then be a lie.
 “ No, my dear, nothing can be such that
 “ does not arise from a desire of deceiving,
 “ and every attempt of that nature must
 “ be a lie ; this you will easily apprehend
 “ extends to action, since a deceit may be
 “ effected thereby, without even the help
 “ of words. Of this nature is the red in

“ your cheeks ; your aim is to pass it off
 “ for a natural bloom ; are not you there-
 “ fore endeavouring to impose a falshood
 “ on those who see you ? ” -- “ Suppose I am ;
 “ why should one consider such a trifle so
 “ deeply. ” --- “ The more trivial the thing,
 “ the less is the temptation, and therefore
 “ less excuse can be made for it. What
 “ regard can a person have for truth, who
 “ can act in opposition to it for a very
 “ small inducement ? Can we believe such
 “ a one will adhere to it, when a strong
 “ advantage attends a falshood ? The vir-
 “ tue which would fall before a great temp-
 “ tation might repel many small ones ; but
 “ how weak must that be which sinks un-
 “ der the most trifling trial ! ” -- “ But sure-
 “ ly, madam, no one ever treated a little
 “ harmless rouge with such immense seri-
 “ ousness. ” --- “ If it appeared to me harm-
 “ less I should not treat it so ; but that is
 “ by no means the case. It is worn as an
 “ attraction to the other sex. This, in a
 “ single woman, is done with a design of
 “ gaining the affections of some man so
 “ effectually as may incline him to marry
 “ her ; is it honest, think you, to endea-
 “ vour to win him by a charm, which,
 “ when he is married, he must find is not
 “ real ? ” If he is such a fool as to marry
 “ me

“ me for my complexion, he deserves to be
 “ disappointed.”

“ His folly, my dear, I allow, but it is
 “ not very uncommon for beauty to have
 “ that effect, and his weakness is no excuse
 “ for your deceiving him, rather the con-
 “ trary; and our sex, especially, have little
 “ right to make the men suffer by their
 “ fondness for beauty, since few of us en-
 “ deavour to acquire any merits that might
 “ more reasonably attract them; therefore;
 “ without this folly, we too frequently
 “ could in justice expect nothing but neglect.
 “ dare say you would think it wrong to
 “ induce any man to marry you by pre-
 “ tending your fortune to be far better than
 “ it is. If your beauty is the charm that
 “ attracts him, an imposition in this case
 “ is equally criminal; and his folly is so
 “ little excuse, that were there any man
 “ silly enough to think a limping gait so
 “ captivating that his heart must fall a sa-
 “ crifice to it, you would be exceedingly
 “ dishonest if you pretended lameness to
 “ charm him. In this serious light I see
 “ painting in a single woman; in a married
 “ one it is still worse. It can scarcely be
 “ to please her husband; it would be dif-
 “ ficult to find a man who would chuse his
 “ wife should do it; and a married woman
 “ cannot innocently desire to attract the
 B 3 admiration

“ admiration of other men. I will sup-
 “ pose the best, and what I am persuaded
 “ is the common case, that her sole view
 “ is to excite admiration, and to enjoy the
 “ pleasure of being flattered; the least
 “ bad consequences are, rendering her
 “ chastity doubtful, herself contemptible,
 “ and her husband ridiculous; and if she
 “ really succeeds so far as to gain the af-
 “ fections of any one of her admirers, she
 “ makes him unhappy. All her thoughts,
 “ all her views, are directly opposite to
 “ what would secure to her the esteem of
 “ others, or her own happiness. The state
 “ of a wife is full of duties, none of which
 “ can be well performed by a woman who
 “ aims at admiration, or wishes to engage
 “ the affections of any man but her hus-
 “ band. Another thing which renders this
 “ practice strange to me is this. In most
 “ cases we see people desirous to avoid the
 “ appearances of a bad quality; an honest
 “ man would not wish to assume the man-
 “ ner of a villain; the temperate do not
 “ pretend to be drunk; yet women who
 “ are really chaste hand out the colours of
 “ the prostitute, and in outward appear-
 “ ances put themselves on a level with
 “ her. Those miserable wretches, the
 “ scandal to our sex, and the shame of hu-
 “ man nature, have long accustomed them-
 “ selves

“ selves to repair by art, the devastations
 “ that diseases, irregularity of life, and
 “ inward vexation have made on their
 “ complexions; a method well suited to
 “ their profession, which is to charm the
 “ present hour, sure to be despised, and
 “ frequently loathed the next; but it is not
 “ till of late that it became common in
 “ this kingdom for women of more inno-
 “ cent lives to imitate the prostitute in
 “ what most visibly distinguished her; to
 “ wear the marks of vice; and to a com-
 “ mon observer appear associated with the
 “ abandoned. I cannot quite omit another
 “ material objection to this practice, the ill
 “ effects it is apt to have on the health,
 “ and the eye-sight; for if either of them
 “ is impaired, we are rendered less fit to
 “ perform the service we owe to society; a
 “ consideration which makes it as much
 “ our duty, as it is, on account of our own
 “ ease, our interest to preserve them in
 “ the best state we can. These I have been
 “ told are not so much hurt by the use of
 “ rouge as of white paint; the latter I can-
 “ not absolutely charge you with, but with
 “ something near it; for I can plainly per-
 “ ceive in that respect you do not wholly
 “ leave your complexion to itself, and
 “ there is no art of that kind that is not
 “ highly destructive to the constitution.

Miss le Maine was visibly disconcerted, when Mrs. Wheatley took notice of the impropriety women of virtue are guilty of, when they level themselves, as to outward appearance, with the prostitute, and from time to time she stole her handkerchief up to her cheeks, and silyly wiped them; but at last she grew so vexed, she burst into tears, and said, "it was very hard she should be censured for a thing so common; and she was sure she first did it by the advice of her mamma." Mrs. Whately took her hand, and with great sweetness of manner answered. "Do not mistake me, my dear, it is not you I have been censuring, but the practice; I do not wonder you fell into it; every young person in the like situation would probably have done the same; I do not therefore blame you for what is passed, and shall think you highly commendable if you discontinue it for the future, as this seems the first time that you have heard it blamed; I am so well persuaded of the tractability of your disposition, that I dare say you would have done so meerly in compliance with my desire, but when a person is capable of forming a judgment, I always chuse to convince their reason, and make their actions rather the result of their good sense, than of their submissions."

s.rM

Mrs. Wheatley's remonstrances had all the success she could wish ; Miss le Maine appeared touched ; and I am persuaded the remonstrance will have its effect. I am much in her favour ; but I am sometimes apprehensive, that in order to be so, I make too free with truth, which ought to be inviolably preserved ; but an unreserved sincerity might I fear disgust her. It would be a great satisfaction to me, my dear Mama, to have your opinion on this subject. I will insert two writing exercises belonging to the history read these two last days, though my letter is already more than sufficiently long.

OF PSAMMITICHUS.

The histories of Egypt, which abound in visions and oracles, mention a prediction, implying, that he who amongst the twelve associated princes who then governed that kingdom, should make a libation to the deity in a brazen cup, should at length be sole king of Egypt. Every precaution had been taken by joint consent to avoid the completion of this prophecy. The temples were furnished with twelve golden cups for the performance of this religious ceremony. But it happened that one day when they were met together to sacrifice in the temple

of Vulcan, the priest brought out only eleven of the twelve golden bowls. Psammithus, standing the last in order, when they came to perform their libation, perceived the mistake, and to supply the deficiency, took off his brazen helmet, and used it for that purpose. This accident greatly alarmed the other princes, but as they were sensible it had been an act of mere inadvertence, they would inflict no greater punishment, than depriving him of much of his dominions, confining him in that part of the kingdom which is most marshy, and forbidding him to intermeddle in public affairs. They would not perhaps have so often taken the alarm, had he not before excited their envy and apprehensions, by the friendships he cultivated with foreign princes. In the first division of the kingdom, the sea coasts had fallen to his lot; he industriously encouraged commerce; by which means he accumulated great wealth, and became much connected with several trading nations. This rendered him formidable to his colleagues, and induced them to unite their forces to remove him from a situation, so advantageous to him, and so dangerous to themselves. It was not, however, in their power to deprive him of the beneficial consequences of such extensive alliances. For his own strength being insufficient to resist

resist his enemies, he collected an army of mercenaries from some of the neighbouring kingdoms, with whose assistance he conquered his colleagues, and reduced all Egypt under his power. This part of his history is indeed variously told, and the oracle is again called in to give it a more mysterious air. Accordingly, we are informed, that he at first acquiesced in the sentence passed against him, but growing weary of so disagreeable a change in his affairs, he applied to the oracle at Butus, to know, how, and when, he might hope for redress. The answer he received was, that brazen men would arise out of the sea, and avenge his cause. A strong faith was necessary to enable him to find any great consolation in this reply; which, however, was thus fulfilled. Some Ionian and Carian pyrates having landed in brass armour, an Egyptian unaccustomed to see persons so clad, informed him, that brazen men risen out of the sea were pillaging the adjacent land.

Psammitichus now convinced of the truth of the prediction, prevailed on these pyrates to join his few Egyptian forces, and by their means conquered the kingdom.

Mrs. Wheatley, on this story, observed the consequences of suspicion, which frequently occasions the evils which it fancies it foresees, and that by the very means it takes to prevent

prevent them. If the suspected person is innocent of the offence, we excite a resentment which may prove very dangerous; and by shewing that we have no confidence in them, we take off one motive for treating us honestly, the desire of maintaining our good opinion, which we leave them no room to flatter themselves they possess: If they are guilty of the fact we suspect, we tempt them to pursue their purpose more resolutely, and with greater rapidity, all concealment and caution being rendered useless by the discovery of their intention.

HISTORICAL CATECHISM.

LESSON XXIX.

Quest. Who succeeded Mycerinus?

Ans. Genephaethus is the next king mentioned in history; a prince much famed for his abstinence and sobriety.

Q. Who after him ascended the throne?

A. Bocchoris, son to Genephaethus, who by the many wise laws he enacted, obtained the epithet of wise. At length being taken prisoner by Sabbaco, king of Ethiopia, he was by him burnt alive. To this prince some say Afychis succeeded, others suppose them the same king under different names.

To

To Afychis is attributed the law that gave a man liberty to borrow money on depositing the corpse of his deceased father in his creditors possession, as the securest pledge, since he was by the same law deprived of the privilege of being himself buried in the family sepulchre, or interring any of his children there, till he had redeemed his parent's body.

Q. Who succeeded Afychis?

A. Anyfis, a blind man, either succeeded him, or was his cotemporary, reigning at the same time over another part of Egypt. As Egypt was at first divided into four principalities, this is imagined to be often the case with those princes, that by the error of historians have been put in the order of succession, for they are in such very great number, that had they reigned successively they could not have been included within that period of time, to which, according to the age of the world, we must confine them. Anyfis, unable to resist the powerful invasion of Sabbaco the Ethiopian, fled into the fens; he there, as we are told, in a very retired spot, formed a little island for his greater security, which he is said to have made in the following manner. He desired the persons who supplied him with provisions, to bring him some ashes privately every time they came; these he mixed with
the

the earth, and thereby gave it a firmness and consistence which enabled it to resist the water, and it became an island, afterwards called Elbo.

Q. What induced Sabbaco to invade Egypt?

A. In a dream, or vision, he was assured that he should possess the Egyptian throne fifty years; upon which encouragement he attempted the conquest, and succeeded; and though his treatment of Bocchoris, casts dishonour on the beginning of his reign, yet the remainder of it was distinguished by an uninterrupted course of clemency and piety. He would not permit any criminal to suffer death, but commuted their punishment into such hard labour, as was evidently useful to the public, causing them to dig canals, and raise great mounts for the foundation of cities, which by this means became still more elevated, than they had been by Sesostris. At the end of the fifty years which had been granted him, we are told, that he was informed in a vision, by the tutelar God of Thebes, that he could no longer reign with security in Egypt, except he would massacre all the priests.

Q. What course did he then take?

A. Sabbaco, unwilling to load his conscience with so great a crime, in order to preserve a sceptre which he had hitherto
 fwayed

swayed with wisdom and virtue, assembled the priests, and telling them the import of his vision, resigned the crown; and returned with unpolluted hands, and clear conscience, into his own kingdom of Ethiopia.

2. Sabbaco was greater in this example of moderation than in his conquest of Egypt, or his excellent administration of the government. What followed his honourable abdication?

A. Anyfis returned from his island, re-ascended the throne, and enjoyed it till his death, a period which we may suppose could not be long; and was succeeded by Sethon, a prince famous for his piety, being likewise priest of Vulcan. He was chiefly attentive to the functions of his sacerdotal office, and divested the military order of all the lands and privileges which had been granted them by Sesostris. This so greatly incensed them, that when Sennacherib attempted to invade Egypt, they refused to serve against him. But Sethon at the head of a body of undisciplined troops, repelled Sennacherib's forces; but the Egyptians attribute this event to miraculous assistance from heaven. This prince is by some supposed to be called Terhakah in scripture, as Sabbaco is imagined the same with To.

LESSON

LESSON XXX.

Quest. Who succeeded Sethon ?

Ans. Whether he had any immediate successor appears doubtful; but we find, that soon after his death, Egypt was divided into twelve principalities. These princes were united in the strongest manner, that care for the public welfare could contrive, and for sometime lived in so great harmony, that they erected, jointly, the famous labyrinth, consisting of twelve sumptuous palaces, as a memorial of their concord. But Psammitichus, one of the twelve, having been ill treated by his colleagues, dethroned them, and became sole king of Egypt.

Q. What account is given of his conduct after he ascended the throne ?

A. He shewed himself worthy of it. In gratitude to the Greeks, who had assisted him, he gave them certain lands on the borders of the Nile, and put several children under their tuition, to be instructed in the Grecian language. From this time the intercourse between Greece and Egypt increased, and the history of this country became the subject of the Grecian writers, whose authority is more depended upon than that of the Egyptian historians. He distinguished in so many particulars, those

to

to whom he in great measure owed his sovereignty, as disgusted his subjects, and occasioned two hundred thousand of them to retire into Ethiopia in great indignation, and there to find themselves a settlement. To repair the detriment the kingdom must receive from so great a desertion, he applied himself to the advancement of commerce, opened his ports to strangers, and gave them every kind of encouragement to come into Egypt; which no king of that country had ever before permitted.

Q. Did he enjoy an uninterrupted peace during his whole reign?

A. No, not entirely, for we find it remarked, that he besieged the city of Azotus in Syria, twenty nine years, before he could reduce it. The Scythians, after they had conquered Asia, prepared to attack him, but he met them in Syria, and by great presents prevailed with them to return. Psammitichus is said to be the first king in Egypt who drank wine.

Q. What princes were cotemporary with Psammitichus?

A. When he began his reign, Deioces reigned in Media; Saosduchius in Babylon; and Ardys, the second, in Lydia.

Q. Who succeeded Psammitichus?

A. Nechus his son; who is called Pharaoh Necho in scripture. This prince built
con-

considerable fleets, and sent phœnician mariners to make themselves acquainted with the African coasts. They set sail out of the red sea, went round Africa, and after entering the Mediterranean, returned through the straits of Gibraltar into Egypt. Nechus engaged in a war with the king of Assyria, and directing his march through Judea, was opposed by king Josiah, who was slain as he was putting his army in order of battle, and Nechus placed Eliakim on the throne of Judah, changing his name to Jehoiakim; he likewise defeated the Assyrians, and took the city of Carchemish.

Q. Was he equally successful throughout his reign?

A. No, he was afterwards conquered in a battle by Nebuchadnezzar, and deprived of Carchemish, Syria, and Judea. He lived about eight years after his defeat, and was succeeded by Psammis his son; of whom nothing memorable is recorded.

Q. Who next ascended the Egyptian throne?

A. Apries, who in scripture is named Pharaoh Hophra. This prince, in the beginning of his reign, entered into an alliance with Zedekiah king of Judah, and engaged to relieve Jerusalem, then besieged by Nebuchadnezzar, but on that monarch's advancing towards him, at the head of his army,

army, he deserted his ally, and retreated into Egypt.

Q. Was Apries's whole reign unfortunate and ignominious?

A. No, he defeated the Cypriots and Phœnicians in a naval engagement, took Sidon, and returned home laden with riches, the spoil of those he had vanquished.

GEOGRAPHICAL CATECHISM.

LESSON VIII.

Quest. What is the greatest and most general division of the surface of the earth?

Ans. It is usually divided into four parts; namely, Europe, Asia, Africa, and America: but some reckon six, distinguishing the Arctic, and Antarctic lands, from the four continents.

Q. Have these been always known?

A. No, for the ancients knew only the three first, Europe, Asia, and Africa; nor were even some parts of them discovered for many ages.

Q. By what name is America often distinguished?

A. By that of the New World, (because it has been discovered in these latter ages;) or the West Indies, to distinguish it from
Indostan

Indostan, or the Great Indies, which lye eastward.

Q. What part of the Earth was inhabited first?

A. Asia, where the first man was created; it is also the most illustrious, because the blessed Saviour of the world was born there, and there performed the mystery of our redemption.

Q. What part of the earth is at present the most celebrated?

A. Europe, both for the gentleness of its manners, the policy of its government, and its many wise and prudent laws.

Q. Do not the other parts of the earth then enjoy the same advantages?

A. The extremities of Asia are under better government than the western states. The greatest part of Africa still preserves its barbarity; and except those regions in America which are inhabited by the Europeans, that quarter of the globe still remains savage and uncultivated. The Polar lands are little known.

O F E U R O P E.

Q. Pray tell me the situation and boundaries of Europe?

A.

A. Europe is situated between the thirty-sixth and seventy-first degrees of north latitude; is bounded on the north by the Icy or northern sea; on the east by Asia; on the south by the Mediterranean; and on the west by the Atlantic ocean.

Q. How many principal states does Europe contain?

A. Sixteen, six of them lying to the north, five towards the middle, and five to the south.

Q. Which are those states that lye to the north?

A. The Brittannic isles; Denmark; Norway, to which we join Iceland, Sweden, Great Russia or Moscovy, and Poland.

Q. Which are those states situated in the midst of Europe?

A. France, Germany, the low countries, Bohemia, and Hungary.

Q. Enumerate those to the south of Europe?

A. Spain, Portugal, Italy, Turkey in Europe, and Little Tartary,

Q. Are all these states governed in the same manner?

A. No, in that point they differ very much, the government in some of them being monarchical, in others republican, and in a few, what we call mixt monarchies.

Q. What is the monarchical state;

A.

A. A monarchical government is a state where the sovereign authority is in the hands of one person alone, who governs either by himself, or by his ministers, as in France, Spain, and Portugal.

Q. What is a republic?

A. A republic is a state where the sovereign authority is deposited in the hands of a number who are chosen to govern the rest of the people; as in Venice, the united provinces of the low countries, and Switzerland.

Q. What is a mixt government?

A. It is that where the sovereign authority is limited by the laws, and shared by the parliament, or states; as in the German empire, Poland, and England.

Believe, me my dear Mamma, your most dutiful and affectionate daughter

MARIA MILTON.

LETTER XIX.

My Dear Maria,

THE interest I expressed taking in Miss le Maine's improvement, I assure you was very sincere; I have a kind of natural affection for children which extends to all young persons, who from bad education, or per-

pernicious example, appear almost in as helpless and pitiable a situation as infants. Where I see merit in youth, I feel an affectionate esteem; when folly is predominant, I find a compassionate tenderness excited. To see a rational being, formed by his Creator for noble and useful purposes, rendered wicked and profligate, is the most melancholy spectacle this world can exhibit; and I confess, I cannot, without a sensation which might almost be termed affliction, behold such a being, even when the corruption of its nature goes no farther than to render it ridiculous and absurd. I am very glad Mrs. Wheatley remonstrated against the practice of painting, being entirely of her opinion concerning it; many people perhaps would laugh at us both for our antiquated notions; but I think we have reason on our side, and that should be preferred to custom. The scruple you mention is certainly a material one, and deserves my best care to answer: I mean your fear of offending against the truth, by a seeming acquiescence in some of Miss le Maine's opinions.—What degrees of compliance truth will permit, is a very important inquiry, to one who is desirous of being strictly sincere, and yet not morosely uncomplying; but it is, in my opinion, of difficult decision. Though it is a point I have pretty much studied, yet
I am

I am by no means capable of settling it, and should be sorry to give my opinion for a rule to any one, as it may probably be very erroneous ; but I think it is a duty to communicate my thoughts to you ; in time you may perhaps improve upon them, and in the interim they may be of some use to you.

One reason why this point is so difficult to decide is, that natural temper, or private interests frequently interfere and bias our judgments. A contradiction which we persuade ourselves arises from sincerity, has often petulance alone for its source ; and where we think we are frank, we are in reality only ill-natured. At other times we frame excuses for not speaking truth, and flatter ourselves our reserve or compliance proceeds from some laudable motive ; when on the contrary, an interested, or a timorous fear of offending, is the real cause, which we artfully endeavour to conceal from ourselves. That we may keep within the true bounds of sincerity, our first care must be to watch so circumspectly over our own hearts and tempers, as never to fall into either of these errors, for the one will render us disagreeable to our friends, and the other contemptible to all who know us. It may be asked, “ Is it in our power to avoid falling into the one or other of these faults, if we are naturally ill natured, “ selfish

“ selfish, or timorous ?” In the latter cases, I think it is the more easily avoided, as the causes are more easily distinguished by ourselves; our fear or our selfishness can scarcely be concealed from our knowledge, constitutional effects convince us of the first, and conscience will acquaint us with the latter. But ill-nature, like drunkenness or madness, lays the charge on others, while it entirely disculpates itself; and the object of its rage appears to it to be the angry party; as a drunken man thinks he alone walks strait and steady, while all around him stagger; or like the inhabitant of Bedlam, who laughs at the madness of all who enter his cell. Passion, madness, and drunkenness, are so much alike, that the effects must be similar, each is an intoxication of the brain; and we may observe, that the person affected in a small degree with any one of them is sensible of his infirmity, but when most apparent to others, it becomes unknown to himself. This therefore renders it difficult for an ill-natured person not to deceive his own heart, in the particular I am mentioning; the best rule I can therefore give such a one is, never to suffer his fancied sincerity to lead him into contradiction or advice, except he feels himself, and sees those he converses with, in the most calm and placid temper of mind.

If we divest ourselves of too strong an attachment to our own opinions, I do not think we shall find our sincerity so often put to the test as we imagine. I may believe, my friend acts with less wisdom and prudence than I should do, on a like occasion, but how can I be sure that my judgment is better than hers? We differ it is true, each thinks herself right; which has the best title to think so, must remain doubtful, if the error is not very palpable. "Oh! but I see inconveniences which will arise from the course she takes!" probably she sees as great from following my opinion; for some inconveniences attend most of our actions. When I am the actor I must proceed according to my own judgment, but nothing obliges me to prevail with another to make that the rule of her conduct; and after all, if the affair be trifling, and the inconveniences which may attend her error be not material, she will be happier in following her own judgment, than if I was to tease her into mine; experience will best rectify hers; and, when taught by that, she will adopt heartily an opinion to which before she would have unwillingly submitted.

Silence is not always a breach of sincerity; by forbearing to oppose an opinion I give no testimony of approving it; the point may not be worth contesting; or the person

person may be of such a temper as to be rendered more obstinate by opposition. If we see a friend, or even an intimate acquainted, inclined to act contrary to religion or morality, we must no longer be silent, though even here, if we would have our sincerity useful, we must regulate our advice in a manner most suitable to the temper of the person we would persuade. Strong oppositions will exasperate some, who by gentle hints of disapprobation, occasionally thrown out, may be brought to a sense of their error. With persons of warm passions, but natural integrity, you are sure of prevailing, by delaying the execution of their purpose, without seeming to oppose it: by contradiction you would keep the passion alive, but delay gives it time to cool, and virtue regains her power.

We are apt, first to persuade ourselves that we judge most wisely, then from a love of governing or directing, too common amongst us, we will make others as wise as ourselves; and this we extend to the most minute articles; many subjects of contention are of so little importance, that it matters not whether we conduct them in the very wisest manner possible. To ask a friend's permission to be less wise than she (or he) is, seems no unreasonable or uncivil request, but is what many will not grant.

Sincerity does not oblige us to oppose, where we know opposition will be of no service; in some cases the only fruits of it would be putting a person out of humour; and we should, as far as we can, without clashing with other duties, forbear giving to others occasions of sinning; this is but a proper regard for the welfare of weak brethren. We should try by gentle insinuation to set them right, tacitly shew our disapprobation of the opinion we would wish to alter; and if the error is criminal, and we cannot prevail, nothing is left us but to avoid their society. But to apply what I have said more particularly to you. Should you at once oppose all Miss le Maine's follies, you would become so odious to her, you could no longer have the power of serving her. You cannot expect to cure many faults at once, aim only at single reformation; when one is eradicated then apply your care to another. A parent, or the person under whose care one is placed in the stead of a parent, has a right to reprove with authority, a friend must endeavour at our amendment only with gentleness and mild insinuation: correction is never agreeable, but what is still more, can never prove salutary where an air of superiority is assumed, to which we have no just claim, for friendship is as certain a leveller as death, it finds people equal, or
makes

makes them so; for it cannot subsist without equality.

Mrs. Sympson, the wife of a lieutenant, quatered in the adjacent town, in whom an air of melancholy and distress not usual in one so young, occasioned my entering into acquaintance with her, on hearing where you are placed, desired me to get you to enquire after a Miss Jones, not far distant from Mrs. Wheatley's, she wishes to be informed of the state of her health, and her present situation of life; and, as she says an account of these particulars will be a great gratification to her, I shall be obliged to you if you will make the proper enquiry; for compassion has given me a good will, something tenderer than common, for this young creature, who I fear has still more cause for unhappiness than straitness of circumstances, which can scarcely fail of being one foundation for uneasiness, as she has two children, and is again with child, and a lieutenant's pay will not afford a comfortable subsistence for a family. Your grandfather grows so fond of Mrs. Wheatley, from your accounts of her, that I believe it would be no difficult matter to persuade him to enter again into wedlock, if she would relinquish the instruction of the young, to undertake the

care of the aged ; the transition would be great.

But I wish he would give part of his esteem to the relator of Mrs. Wheatley's instructions ; that is the happiness my heart longs after, and I flatter myself in so reasonable a desire it will be gratified in time. It is my duty to wait patiently for that period, but it is the hardest duty I have to perform ; though you take every means to lighten the affliction of your absence ; with what success imagine, since you thereby endear yourself still more, to, my dear Maria, your most tenderly affectionate mother.

FRANCES MILTON.

LETTER XX.

My dear Mamma,

THE letter I had this morning the pleasure of receiving from you, has set my mind at rest, in regard to my seeming acquiescence in some of Miss le Maine's sentiments ; when I have your sanction I am sure I am safe. Indeed I find the good effects of my behaviour towards her ; my influence increases very much, and I have in some things altered her way of thinking

ing, without her being sensible that I took no small pains to do so. Mrs. Wheatley's perceive the alteration, and very kindly express themselves much obliged to me, for what was really no more than my duty; and I feel inexpressible pleasure in having been able, at the same time, to serve both them and Miss le Maine. Miss Jones, after whom you enquired, is indeed within about ten miles of this place, a distance which, though it may not be said to exclude her from being in our neighbourhood, yet has prevented my seeing or hearing of her, as it is not much the practice in this family to talk of the affairs of others; but by my inquiries concerning her, I learnt some particulars, which are not only remarkable, but may in some measure explain Mrs. Sympfon's dejection.

About three years ago, when both these ladies were little above sixteen years old, the consequence of a long intimacy between them, and their constant study of novels and romances, was an agreement to run away with two young officers, who were quartered in an adjacent town. Miss Jones was known to have three thousand pounds settled upon her on the day of marriage; the other will inherit four thousand at the age of twenty one. The Girls were both pretty, lively, and clever, but their fortunes

were the strongest attraction to their lovers, at least to Miss Jones's, as appeared afterwards by his behaviour; Mr. Sympson is said to have been really enamoured of his nymph, or perhaps he would not have thought so distant a possession, a sufficient inducement to charge himself with the present incumbrance of a wife; though the sum might appear considerable to a young ensign, for such he then was. Miss Jones's lover was a lieutenant, both foot officers, and therefore confined to a very small pittance.

The day was appointed for their flight, and all four were to set off together; which seemed no difficult matter, as the girls were seldom asunder, living within a quarter of a mile of each other; and being united by an equal fondness for novels; in order to indulge this taste they met daily, nothing new of that kind escaped them, which was facilitated by a circulating library in the adjacent town; but in the principal event of their own novel they were not equally successful. Miss Jones's intention was discovered to her father by an anonymous letter, just as she was setting out to her friend's house: she was stopped, and her mother, on examination, found concealed about her so much linen and apparel, as sufficiently proved the truth of the intelligence. Mr. Jones, who has a very strong

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strong sense of the necessity of decency and decorum in a female character, was if possible, more hurt by the levity and boldness which appeared in this step, than by her disobedience, and ordered her to be locked up directly; but both he and Mrs. Jones were so engrossed by their own affliction, that they forgot their neighbour was equally unfortunate, till it was too late; for when they sent to Mrs. Sympson's, her daughter had been gone near two hours, the lovers being too impatient to wait for Miss Jones, when the time appointed for her being there was elapsed.

Miss Jones had been a close prisoner in her chamber above a week, when her eldest brother returned from abroad. He had not, for many years, spent any longer time at home than the short vacations from college had allowed, and now had been two years out of the kingdom; but, beside a great deal of natural humanity and good nature he had a great affection for his sister; who had in reality a very amiable disposition, and he always thought he discovered in her an understanding above the common level. He immediately asked for her, and was told by his father that she was, where he believed she would remain all her life, in her own chamber; proceeding to relate the occasion of it.

Young Mr. Jones was much grieved at his sister's indiscretion, and could not blame his father for endeavouring to save her from herself; though he wished such severe methods were not necessary. He knew the rigidity of his father's temper too well to attempt to obtain her enlargement; and indeed, after such a step, was fearful of the consequences for herself and her sisters, who, though many years younger, yet might in time be hurt by her example, if the remembrance of the punishment inflicted, did not accompany the recollection of the offence. He asked leave however to have free admittance to her, was readily granted.

He found his sister grieving in a manner perfectly worthy a novel heroine; though she had not acted her part at all to her own satisfaction, as she had not been able once to faint away, notwithstanding she had in full expectation of giving that necessary proof of grief, often sunk with an air of proper distress and languor into a chair, or on her bed; but alas! the fit would not come; a fault she laid with some acrimony on the too great robustness of her constitution. At his second visit to her, no other person being present, she began to make him that necessary thing a confidant, and acted the despairing love-sick maid to perfection, intermixing as many
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tears as she could possibly produce, with
 her distressful lamentations. He suffered
 her to proceed, till she thought it time to
 sink into silent woe; and then, taking her
 hand, " My dear Lucy" said he, " I am
 " sorry to see you take so much pains to
 " persuade yourself you are unhappy, be-
 " lieve me, you are only deceiving your-
 " self, and that to a very bad purpose, the
 " making you wretched. You have no
 " real cause of grief, except the conse-
 " quences of your indiscretion. Cease to
 " think yourself in love, and you will find
 " your heart perfectly at ease; for trust me
 " it is untouched. I have seen several girls
 " of your age under the same deception;
 " and when, less fortunate than you, they
 " have found means of acting in conse-
 " quence, a short possession of the object
 " has brought with it a melancholy con-
 " viction of their error. I am informed
 " what sort of reading has hitherto em-
 " ployed your time; such pernicious books
 " have taught you to believe that love is
 " the whole business of this life, that your
 " dignity and your happiness depend upon
 " it, and that while you live without an
 " adventure, you are a most insignificant
 " being. Thus persuaded you become im-
 " patient to find an object for your affec-
 " tions, and the more so because it will
 " give

“ give you the air of a woman, before
 “ your age allows you to be thought one.
 “ While you were in this state of mind you
 “ saw the man who you fancy has captivated
 “ you ; he either reading encouragement in
 “ your eyes, (for depend upon it we soon
 “ perceive if a girl is seeking a lover, and
 “ find too much amusement in her coquetry
 “ not to gratify her inclination) or knowing
 “ the convenient tenure of your fortune,
 “ or, perhaps from the readiness every
 “ young man naturally has to coquet with
 “ a pretty girl, he distinguished you from
 “ the rest ; your wishes were answered, you
 “ marked him down for your lover. You
 “ now fancied yourself a woman, and hoped
 “ for adventures. You must love of course,
 “ for otherwise you would make but a poor
 “ figure in a novel, and how can you doubt
 “ it ; you rejoiced when you saw him, you
 “ grieved when you parted from him ; you
 “ regret his absence, you think of him with
 “ delight, recall to your remembrance every
 “ word that he uttered, and dwell with trans-
 “ port on every circumstance that occurred
 “ in your interviews with him, and what can
 “ all this be, you will say, but love ? I will
 “ tell you my dear, vanity --- Not love of
 “ the man, but love of flattery. This, be-
 “ lieve me, is the usual source of a young
 “ girl’s liking. Sixteen is not an age to
 “ receive

“ receive a lasting impression ; your friend-
 “ ships are casual intimacies, formed by
 “ some correspondent folly ; and opposition
 “ in your follies again disunites you. Just
 “ as deep are all the other impressions you
 “ receive ; and it is happy this is the case,
 “ deep impressions should not be made till
 “ reason has acquired sufficient strength to
 “ direct our judgment. But do not think,
 “ my dear sister, that I mean to cast any
 “ particular reflexion on you : what I say
 “ suits most girls of your age ; but I think
 “ your uncommon share of good sense
 “ would have preserved you from this folly,
 “ had not your understanding been per-
 “ verted by the pernicious nonsense you
 “ have made your study.”

Miss Jones did not much relish her brother's discourse, but respect and affection kept her silent till he concluded. She then endeavoured to persuade him she was really in love, and leaded the merits of her lover as irresistible. “ These merits, my dear
 “ Lucy” replied Mr. Jones, “ have no
 “ existence but in your imagination, and
 “ this was the progress it took in the cre-
 “ ating them ; *according to all the novels I*
 “ *have read, such are the qualities a lover*
 “ *should have, captain ----- is my lover,*
 “ *consequently he has these qualities ;* an ex-
 “ collent syllogism for a girl of sixteen, and
 “ not

“ not strictly logical, is certainly practical.
 “ I know enough of this young man, to
 “ venture to assure you he possesses none of
 “ these merits; but if he did, how could
 “ you, in so short, and casual an acquaint-
 “ tance, discover them with any certainty?
 “ a man may in a moment convince us he
 “ has a bad heart, but to be sure he has a
 “ a good one requires long experience.
 “ But had captain ----- been possessed of
 “ the virtues you so liberally bestow on
 “ him, could he deserve that for him you
 “ should break through one of the greatest
 “ duties in life, obedience to parents, there-
 “ by disobeying the supreme being in one
 “ of his most express commandments, vio-
 “ lating at once the laws of God, of na-
 “ ture, and of your country; and at the
 “ same time prejudicing the world against
 “ you by so bold a step? Think of yourself,
 “ as yet but a girl, exposed to the suspicions
 “ which must naturally be entertained of
 “ one whose passions are so ungovernable,
 “ that they make her violate duty, decen-
 “ cy, and prudence, every malicious insinua-
 “ tion against any future part of your con-
 “ duct would bear almost the weight of
 “ proof, and all would be ready to believe
 “ what they had such good reason to ex-
 “ pect.”

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Miss Jones was shocked at the light in which he represented her abortive scheme ; she had never considered a run away marriage as any thing more than a lively adventure, but had too much good sense not to see that all he said was just ; and frankly acknowledged her error with great concern. As he had convinced her understanding he now resolved to rectify it. Having found her with a novel in her hand, he begged she would give him leave to direct her to more useful studies ; she readily acquiesced, and he determined to keep her thoughts in full employ, as the best preservative against imprudence and folly. He therefore prevailed with her to enter into a regular series of history, during the many hours she every day spent alone ; and those that he passed with her were chiefly employed in the perusal of books of religion, morality, and philosophy, as he then could explain to her such points as would otherwise have been above her comprehension. To diversify her amusements, he went through a course of experimental philosophy with her, and taught her geography and astronomy.

Her father continued to refuse to see her, and Mrs. Jones was obliged to lay so great a restraint on her own inclination, as not to pass above half an hour in a day with her :
her

her sisters, likewise, were forbidden entering her chamber; but Mr. Jones, who designed her amendment rather than the indulgence of his own anger, suffered his son to be as much with her as he pleased, and winked at the share of liberty he procured her; for that excellent young man, fearing her health might suffer from confinement, generally walked out every morning with her, during the summer, from the hours of six, (frequently earlier) to eight, the time of the old gentleman's rising; and when the latter visited in the neighborhood he would often excuse himself from accompanying him, that he might give his sister the pleasure of spending the afternoon in the garden, where their sisters would join them, their prohibition extended no farther than to going into her room; an expression used by their father on purpose to leave them the power of this indulgence, for his son made him acquainted with all his proceedings.

Two years and an half passed in this manner, during which time you will easily suppose Miss Jones's improvement was very great; quick must be the growth of a good understanding under such culture. Mr. Jones was then prevailed with to restore his daughter to the place she before held in his esteem; and she regained her liberty; which

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which however she enjoys with great moderation; for she has acquired such a taste for books, that she pursues her studies with assiduity. *She is now in the bloom of beauty's pride*, greatly admired for her person, but still more for her understanding and behaviour. The extent of her knowledge, the justness of her way of thinking, shine through a modest desire of concealment, and a diffidence, which makes even the most conceited bear her superiority with patience. She has within this half year of liberty, had proposals of marriage above her fortune; but she says, she is determined not to marry, till she has by some years of good conduct, regained the esteem which she must have forfeited by her youthful indiscretion.. This, my dear mamma, is the account I have received of Miss Jones. What different consequences has her error had from Mrs. Sympson's, who at one time, I suppose, thought herself most fortunate; The smallness of Mrs. Sympson's circumstances, though her mother most indulgently advanced so much of her fortune as enabled Mr. Sympson to purchase a lieutenancy, and has paid them the interest of the rest, may be one occasion of her melancholy; but it is said here, that he was indeed exceedingly fond of her the first year

year of her marriage, but has since had gallantries ; and judging of his wife's imprudence by her running away with him, is extremely jealous of her, and treats her without any kind of confidence or esteem. These consequences of her folly, can scarcely fail of making her wretched, and yet they are no more than she had reason to expect.

I could not forbear reading to Mrs. Wheatley, what you imparted of my grandfather's admiration of her ; she was not a little diverted with it, and said, that as she
 “ had almost given up all expectations of
 “ making conquests, this intelligence was
 “ the more flattering, but she feared the
 “ passion she had inspired, was not strong
 “ enough to produce the effects you imagine, for a mistress of threescore might not
 “ on a near inspection appear quite so lovely
 “ as at fifty miles distance. However she
 “ will not suffer this apprehension to lie
 “ heavy on her spirits, as the utmost constancy in her enamorado could only make
 “ a change in her condition rather great
 “ than eligible, for she apprehends, that to
 “ correct the petulance of youth is a more
 “ agreeable, as well as a more useful emolument, than to humour the forwardness of
 “ age ; she fears she is too old to do it
 “ with a good grace.” This was an answer

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swer designed only for me ; with more seriousness she expressed herself much obliged to my grandfather for his good opinion, and said, " it gave her double satisfaction, " as she owed it to my representation." These two last days have been employed in concluding the history of Egypt, and reading the customs and manners of the Egyptians : Some of the most material form this days lesson in the catechism, a task particularly easy to remember, as the facts are striking, and we are not required to have any regard to the words ; if we give the meaning of each article, we may express it as we please.

HISTORICAL CATECHISM.

LESSON XXXI.

Quest. What other events are recorded of Apries.

Ans. The Cyrenæans, a Grecian colony, invaded the country of the Lybians, who, incapable of defending themselves against the great forces of their enemies, applied to Apries for succour. In compliance with their request, he sent a considerable army to their assistance ; but the Cyrenæans, equally successful against the Egyptians, destroyed

stroyed much the greatest part of these unfortunate troops. Those who escaped, and at length almost the whole kingdom at their instigation, accused Apries of having cruelly sent them to a certain slaughter, that he might be at liberty, with less danger to tyrannize over his subjects. A rebellion ensued, which was soon headed by Amasis, a man much favoured and trusted by the king, who had sent him to the rebels, to endeavour, by persuasion, to bring them back to their duty; and at length Apries was taken prisoner.

Quest. In what manner did Amasis treat him.

Ans. He at first only put him under close confinement, but the revengeful people, dissatisfied with this gentle treatment, required to have him delivered into their hands; which being done, they strangled him.

Quest. Was this civil war the only calamity with which Egypt was at the same time afflicted?

Ans. No, Nebuchadnezzar invaded Egypt, whilst it was thus divided between Apries and Amasis. He ravaged it in a most cruel manner; slew great numbers of its inhabitants, and carried many into captivity, with much spoil. It does not appear whether

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whether any resistance was made to his power.

Quest. What is said to have been Amasis's conduct, after he ascended the throne.

Ans. He divided his time between business and pleasure, prudence disposing him to the one, natural inclination leading him to the other. As Egypt was then become extremely populous, and much more so for the number of Greeks, who, by the great encouragement he gave them, were induced to settle there, he made a law, by which every one was subject to death who did not yearly inform the governor of the province, by what means he gained his subsistence.

Quest. Was the quiet of Amasis's reign never interrupted by war?

Ans. It appears that having entered into alliance with Cræsus, Egypt was subdued by, and rendered tributary to Cyrus, tho' we have no particular account of this war. Had Amasis lived a little longer, he would have suffered still more severely from the Persians, for upon Cyrus's death, it is probable he ceased to pay the tribute, and thereby gave offence to Cambyfes, who prepared to attack Egypt with a very formidable power,

Quest. Who succeeded Amasis.

Ans. His son Psammenitus, who had but just ascended the throne, when the Persians advanced

advanced towards the borders of Egypt. He gave them battle near Pelusium, and receiving a total overthrow, flew to Memphis. To this place Cambyfes sent an Herald, but the Egyptians destroyed the ship wherein he came, and slew him and his companions. The Persians then besieged and took Memphis, and the king, and the chief of the nobility were cast into prison.

Quest. What treatment did Psammenitus receive from Cambyfes?

Ans. Ten days after the reduction of Memphis, Psammenitus, and the most distinguished of the Egyptian nobles, were brought into the suburbs of the city; where first they saw their daughters habited like mean slaves, each with a pitcher going to the river to fetch water; then followed the son of Psammenitus, with two thousand of the chief Egyptian youths, with bits in their mouths and halters about their necks, led to execution, to expiate the criminal death of the herald. The affliction of Psammenitus had so good an effect on Cambyfes, that altho' little susceptible of pity, it awakened his compassion, and revoking the sentence against the young prince, he endeavoured to rescue him from death, but the order came too late, the cruel execution was performed. Cambyfes however made Psammenitus governor of Egypt;

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Egypt: but afterwards discovering that he harboured designs of avenging the injuries he had received; he obliged him to drink bull's blood, of which he died.

Quest. What proof did Cambyfes give of his implacable hatred to Amasis?

Ans. He caused his body to be taken out of its sepulchre, and after it was cruelly mangled, ordered it to be burnt; thus greatly offending a people who seemed, more anxious about the bodies of the deceased, than the welfare of the living, and whose tombs greatly excelled their palaces in magnificence. But the Egyptians had not power to resent openly this action, nor yet his killing their God Apis, being totally subdued, and their country becoming a part of the Persian monarchy; but it was an indignity they could never forgive, and though they continued for a considerable time subject to the Persians, yet they lived in a constant endeavour to shake off so hateful a yoke.

LESSON XXXII.

Quest. What power did the kings of Egypt enjoy?

Ans. The Crown was hereditary, but the power of the monarch extremely limited. He was bound to the observance not onely of the general laws of the land, but of many relative

relative only to himself : every hour was appropriated to its particular use, and he could not take the air, bathe, or do the most indifferent things, but at times set apart for that purpose. He had not the liberty of choosing what he would eat, the most simple food was appointed him. His only attendants were the sons of the priests, who were educated with extreme care, that the king might have no encouragers of vice about him. Every morning he went to the temple to attend the sacrifice, after which the priest made a discourse on his virtues, which he extolled ; but spoke of any ill actions he had committed with execration ; attributing the guilt to his ministers and councils. He then read a portion of certain collections of such maxims or historical facts, as might be of use towards guiding a prince in his conduct. When the king died, the whole kingdom mourned for 72 days, all feasts and sacrifices ceased, they abstained from flesh, wine, and all delicacies or indulgencies of any sort, even the most lawful. At the end of this term the funeral was performed.

Quest. In what manner was the land divided in Egypt.

Ans. The lands in Egypt were divided into three parts, the one for the priests, but for the maintenance of their family and the expences of public worship, the second

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second belonged to the king, for the support of his regal expences and wars; and the third to the soldiers. These three made, as it were the three estates of the kingdom. The priests were next in power and dignity to the king. The priesthood, soldiery, and every trade in the kingdom was hereditary, the son being obliged to continue in his father's business.

Q. In what manner was justice dispensed?

A. The number of judges were thirty, ten being chosen from the persons of best character out of the three principal towns, Heliopolis, Thebes, and Memphis, and they executed their offices with great dignity and impartiality. Their salaries were paid by the king. The cause was argued between the plaintiff and defendant, drawn up in papers on each side, time being given for their replies and rejoinders; these the judges read, and the cause was decided, not by words, but by the president's turning a little image of precious stones called truth, which hung round his neck, towards the person in favour of whom he gave the decision.

Q. Pray tell me of some of the most remarkable of the Egyptian laws?

A. He who saw a man killed, or violently assaulted on the high way, and did

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not endeavour to rescue him, was punished with death; except it appeared he was unable, and in that case he was obliged to discover and prosecute the offenders. False accusers underwent the same punishment as the accused would have suffered in case of conviction.

Q. What punishment was inflicted on those who killed their children.

A. A parent who killed his child was not punished with death, like all other murderers; but had a guard set over him, to see that he embraced the dead body, for three days and three nights successively.

Q. How were debtors treated?

A. The debtor's goods, but not his person, were answerable for his debts.

Q. In what manner did the Egyptians borrow money?

A. A man had power of borrowing money by pledging his father's dead body, but if he did not redeem it before his death, he was himself deprived of burial; and while it continued in pawn, had not the liberty of burying any of his children, which was accounted the greatest ignominy.

Q. Was polygamy permitted?

A. The Egyptian priests were allowed but one wife, all others might have as many as they pleased.

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RELIGIOUS DIALOGUE.

Sch. Is any thing more to be understood by the third commandment, than is obviously expressed in the words?

Governess. They appear to me to speak so plainly and fully, as to allow of no paraphrase; for we cannot doubt, that he, who uses the name of the Lord his God, without feeling strongly impressed on his mind, the awful idea which that name should convey, does, indeed, take it, literally much in vain.

Sch. And yet I observe many who do it frequently, with as much indifference as any other term they use?

Gov. And to as little purpose too;---for it is generally used as an idle parenthesis; an useless addition to a sentence; intended as a grace to discourse, while it is in reality a grievous sin. But this is one of those absurd vices wherein people offend, from example first, then from habit, without either pleasure or emolument. The fourth commandment seems as little regarded; if as well understood.

Sch. Not regarded, madam! I thought nobody worked on a Sunday?

Gov. If they shewed no other observance of the Sabbath, my dear, than not work-

ing upon it, we may more justly attribute their obedience in that point to weariness of labour, or respect for custom, than to their piety. The celebration of Sunday does not consist in doing nothing;---idleness is never pleasing to God. Lest the constant course of business, or too frequent repetition of amusements, should make us remiss in our worship of him to whom all our services are due; he has, in pity to our infirmities, set aside one day in seven to be more peculiarly dedicated to him; wherein we have leisure to recall our scattered thoughts;---to recollect the wrong actions of the past week; to deprecate his anger,---to reflect on the best means of avoiding the temptations by which we have already fallen, and to petition for assistance from that grace which alone can enable us to withstand them: for these noble purposes was the sabbath ordained; and happy would it be for mankind, were it in every place thus spent; though too small would be the proportion of one day in seven for the great concern of our souls, and the preparation for eternity, was not the same employment to have its share of every day; but certainly they who pass it in riot, or even in trifling amusements, violate it as effectually, and mispend it much more destructively

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destructively, than those who will not only suffer it to interrupt their labours: both are guilty of disobedience; but the laborious hands will preserve the heart from sensuality, and save it from many vices.!

I have known a great many people who thought the duty of a day was over, although part of that day still remained; as if there was not a duty for every hour. Is not every minute of time given us by the same hand? And must we not actually account for the spending of each period? All they owe to the legislature is indeed, paid; that exacts nothing from our hearts; --human powers can only bind our actions, for their knowledge can extend no farther; but he, who said,---“Thou shalt keep holy “the sabbath day;”---did not think that attendance on morning and evening service was sufficient to sanctify it; since that may be only the actions of our bodies, and is required by the laws of the land: nor shall we receive much benefit, though we should, in reality, join with sincerity in divine worship, if we suffer our thoughts to be turned to other subjects all the time we are not at church. Whatever good impressions we may then have received, will be only like the corn that fell by the way-side; tares, the pleasures of the world, will spring up and choak it.

ing upon it, we may more justly attribute their obedience in that point to weariness of labour, or respect for custom, than to their piety. The celebration of Sunday does not consist in doing nothing;---idleness is never pleasing to God. Lest the constant course of business, or too frequent repetition of amusements, should make us remiss in our worship of him to whom all our services are due; he has, in pity to our infirmities, set aside one day in seven to be more peculiarly dedicated to him; wherein we have leisure to recall our scattered thoughts;---to recollect the wrong actions of the past week; to deprecate his anger, ---to reflect on the best means of avoiding the temptations by which we have already fallen, and to petition for assistance from that grace which alone can enable us to withstand them: for these noble purposes was the sabbath ordained; and happy would it be for mankind, were it in every place thus spent; though too small would be the proportion of one day in seven for the great concern of our souls, and the preparation for eternity, was not the same employment to have its share of every day; but certainly they who pass it in riot, or even in trifling amusements, violate it as effectually, and mispend it much more destructively

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Sch. How much, madam, must you condemn the ladies in this neighbourhood, who, we may perceive, make Sunday their constant visiting day?

Gov. No, my dear, I condemn the practice, but not the persons; I dare not censure my neighbours for one thing, lest they may have in their power to blame me for ten. Ignorance, bad education, and many other sources of error, may plead in their excuse; and I am sure ought to be allowed availing by me, who perhaps have many other faults for which I cannot find so just an extenuation: most of us have sufficient employments in our own bosoms for the most censorious temper, if we will but turn our examination on ourselves. Sin, is the object of hatred,---sinners of pity; for the lunatic, in his highest frenzy, is not so deserving of our compassion, since his want of reason cannot be of such fatal consequence. Every man is certainly irrational in proportion as he is wicked; and is the more unfortunate, for not being liable to that confinement which would restrain him from bad actions. The grief a compassionate heart must feel for all the misfortunes that befall others, is a gentle sensation, in comparison to that with which we must be affected, at the sight of a wretch
hardened

hardened in sin. Can we, then, hate such an one? No :---we scarcely know how to blame him ;---pity overcomes censure. But let us return to our subject.

Sch. What other reason had the Jews for celebrating the sabbath day, besides that of God's resting from the creation of the world, common with them to all mankind?

Gov. Their deliverance from the Egyptians, by the overwhelming of Pharoah and his army in the Red Sea ; in remembrance of which they appointed the celebration of their sabbath, on the same day in the week, on which that happened.

Sch. The sabbath, then, I find was not a christian institution.

Gov. The Christians made no other alteration in it, than that of changing the celebration of it from Saturday,---the day of the Jewish sabbath,---to Sunday the first day in the week, in remembrance of our Saviour's resurrection ; that being the day of the week, on which, according to his prediction, he rose from the dead ; and on this account, as well as because it is peculiarly set aside for the Lord's service, it is called the Lord's day : the deliverance of the Israelites being only a type, or shadow, of the greater mercy shewn mankind in the resurrection, this change was but right and proper.

Sch. How came it by the name of Sunday?

Gov. In compliance with the custom which prevailed in those heathen countries, then inhabited by the Christians, where the first day of the week was called Sunday, because peculiarly dedicated by them to the Sun.

Sch. The fifth commandment is very plain.

Gov. As plain as it is natural; for nature seems to command us to honour those who are entitled to our reverence, not only as our superiors in age and experience, but as persons to whom we in so great measure owe our existence. Besides the love and respect that is due to them, for their care of us in our helpless state;---for their tenderness and anxiety; which in all probability have given them many miserable hours, and careful years.

Sch. The sixth commandment, also is very intelligible?

Gov. You must consider my dear, that when we are forbid to commit murder, it is likewise to be understood, that we must do no hurt to any one, though it should fall far short of murder. Every commandment is like the trunk of a tree; which shoots forth into many branches. He who entices another into vicious courses, which impair

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impair his constitution, or leads him into a dissipation too great for his strength; or, who, by designedly afflicting him, undermines his health, does in reality, break the sixth commandment. The seventh likewise requires a purity of mind and conversation; and whoever swerves from it, does in fact infringe the command; and thus our Saviour explains it.

Sch. I imagine the eighth also, “Thou shalt not steal,” extends farther than what we generally mean by stealing?

Gov. Certainly. Every manner of defrauding; neglect of the goods of others, which are entrusted to us;---every omission of care about them; all these things are a species of stealing. For what difference does it make in my loss, whether I suffer by the covetousness, or the laziness of another? Not to *spoil*, is as much a duty, as not to *take*, what is *not our own*; and there cannot be much difference in the crime,

I am, my dear Mamma, your most dutiful and affectionate daughter,

MARIA MILTON.

LETTER

LETTER XXI.

My Dear Mamma,

WERE I inclined to repine at seeing myself but newly settled in a school, when I have entered my seventeenth year, the kind assurances brought me by every post of your tender affection, which has hitherto rendered my whole life most happy, would silence all emotions of that nature: but I assure you, madam, I kept my birthday yesterday without any of those painful reflexions you so kindly apprehended. To be now secluded from the world, after so early entering, though not into its gayest and most dissipating, yet certainly into its most pleasing scenes, and being introduced into rational and virtuous society, where each individual kindly accommodated their discourse to my weak understanding, and endeavoured to instruct me, has never given me an hour's uneasiness, as I hope, during my continuance here, to render myself better qualified for their conversation, whenever it shall please providence to restore me to it; and in the mean time, I enjoy the company, I believe I may venture to say the friendship, of three very amiable and instructive women, equally
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good and reasonable; enlivened by the conversation of some very agreeable young ladies, who afford me no small pleasure, though younger than myself. The only pain I feel, arises from being absent from the dearest and best of mothers, a sensation which nothing but your letters can alleviate.

I have said that I kept my birth-day, you will not expect me to add, *and with some degree of splendor*, but such is the custom of this school; the governesses, on those occasions, always inviting some of the neighbouring ladies to tea; after which a fiddle appears, who, though not lineally descended from Orpheus, or so great an artist as to disturb the rest of stocks and stones, or make one beast cut a caper, yet performs well enough to set a party of young girls a dancing for some hours. She whose birthday is celebrated, does the honours of the entertainment, and is expected to treat her school-fellows with as much ceremony as her visitors. The reasons Mrs. Wheatleys give for this practice are that, it serves to make a little variety in a course of life, which is too uniform, for the taste of most young people; affords each in their turn an opportunity of doing a thousand little civilities, that improve the general good will they wish should reign among us, and teaches

us more politeness and easiness of address, than possibly we might acquire, if we were not thus called upon to exert ourselves in the attention due to company, wherein each endeavours to excel, when the office falls to her lot.

But this is not the whole business of a birth-day; the morning passes in a more serious manner, Mrs. Wheatley taking that opportunity of representing to us, the uncertainty, and, at most, the shortness of life. She reminds us of such of our acquaintance as died before they arrived at our age; that youth, and present health, are frail dependencies, and the year we have just entered may very probably be our last. She tells us, that the only good use of life is to seize the opportunity it yields us of correcting our faults, and improving our virtues; and that we can never end a year with true satisfaction, except we can reflect, that during the course of it, we have conquered some bad inclination, or strengthened a good one. She then recommends to us a strict examination of our thoughts, words, and actions, during the last year, and a full purpose of rectifying in the next what we find amiss in the past; offering to assist us in the means: and for that purpose, she kindly and gently hints at our faults, and shews us the best method of guarding



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guarding against them for the future. This reasonable advice she concludes, by joining with us in a prayer, composed for the occasion, wherein we petition him, from whom cometh our strength, to assist our endeavours towards the amendment of our hearts; and return him thanks for the mercies bestowed on us the last year.

I have related this exhortation in a manner, that may lead you to imagine it must appear very dull to many of us, and be received with little more pleasure than a severe reproof: but I ought to acknowledge myself much in fault therein, for she gives it in so tender and affectionate a manner, and enlivens the parts that will admit of it with such pleasing allegories and allusions; paints the consequences of every vice and folly in such lively colours, and represents every virtue in so amiable a light, as renders her discourse extremely interesting, and prevents her hearers from becoming weary or languid; but these decorations I am obliged to omit, not being equal to the repetition of them, and must content myself with giving you meerly the heads, only adding, that through the first month of the new year of life, she reminds her scholars of the task she has persuaded them to undertake, whenever she sees them giving way to old failings; and I really think it
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is impossible but by these means they must grow better every year.

But it is time to proceed to the school exercises. By the stories I am going to insert, you will perceive I have begun the Grecian history,

An account of Danaus's daughters was proposed to one of the young ladies, as an exercise, which she thus performed.

We are told that Sesostris, or as others call him, Egyptus, actuated by a jealous fear, lest his brother Danaus should contract such extensive and considerable alliances, by the marriage of his fifty daughters to neighbouring princes, as might in the end prove dangerous to him, sent his sons, having a number equal to his brother's female progeny, at the head of an army, to demand them in marriage, a demand rejected by Danaus, and to which some writers assign his leaving Egypt, rather than the apprehensions of the king's revenging on him any treasonable practices. This method of courtship was irresistible; Danaus was far inferior to his brother in strength, his dominions were small, and he was but newly settled in them, therefore dared not repel the suitors, tho' averse to their proposal. In bad minds, private treachery is ever at hand, to supply the place of open force : His nephews, at the head of an
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army struck him with fear and awe, but when he considered them as lulled into security by the dissembled kindness of an uncle, and flattered into confidence by the treacherous smiles of their blooming brides, they appeared disarmed of their terrors, and easy victims to his cruelty.

In this view, he secretly gave to each of his daughters, a dagger, which he charged her to plunge into her unsuspecting husband's breast, during the silence of the bridal night. Forty nine of his daughters, too obedient to his cruel injunction, did as he commanded; Hypermnestra alone, suffered herself to be moved with compassion, and though it is not easy to say, whether her husband Lynceus had gained such an interest in her heart, as made her relinquish her barbarous purpose, or that she considered her duty to her husband as her strongest obligation, yet for one or the other reason, she spared his life.

Danaus, whose rage was not satiated by the murder of so many of his nearest kinsmen, had her brought to judgment, being himself her accuser; but her judges more, merciful, and more equitable than her father, acquitted her. Lynceus does not appear to have been of so resentful a nature as his father-in-law, for he suffered him to live

live to a great age ; and at his death succeeded to his kingdom.

Mrs. Wheatley observed, that this story would serve as an instance to prove, that a virtue undirected by reason, will sometimes have very pernicious consequences. “ It must be allowed, she said, that filial obedience is a natural duty, yet was here the foundation of the most criminal barbarity, occasioned in all probability, by Danaus’s daughters not having considered that there is a law still superior to the command of a parent, which even his injunction cannot excuse our violating. But little,” she continued, “ need be said on the subject, as the excesses of filial obedience are not much to be feared, in an age when no duty is less attended to ; when young persons are more inclined to reason on a command, than to obey it ; and likewise, as it will seldom be found, that a parent’s authority, is exercised in opposition to the laws of our creator, or exerted in contradiction to reason, though the prejudices and inexperience of youth may render young persons blind to the propriety of their parents will ; but were their humility suitable to their age, they would be readier to acknowledge it more probable that they themselves should
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“ judge imperfectly, than that persons who
 “ have received the advantages that time,
 “ experience, and an abatement of passions
 “ yield, should err; especially in points
 “ where their tender regard for the welfare
 “ of their beloved children, will naturally
 “ render them anxious and quick-sighted.”

A more particular account of the birth, infancy, and youth of Perseus, than the catechism affords, was required from another of my school-fellows, who with pleasure undertook it.

Abas, son to Lynceus, left two sons, Acrisius and Prætus, both produced at one birth; a circumstance which gave rise to a strong contention between them for the sovereignty. At length they came to an accommodation, agreed to divide, though unequally, the kingdom, whereby Acrisius remained in quiet possession of Argos, and only some maritime places were assigned to Prætus.

Acrisius had one daughter, named Danae, whom the oracle declared should bring forth a son who would procure his grandfather's death. Alarmed at so terrible a prophecy, he determined to preserve his daughter in her state of virginity, and therefore confined her in a strong tower under a guard, in whom he thought he might safely confide. But gold has always been
 found

found to have a power of corrupting those whose integrity, while untried, appeared perfect. Such was its effect on Danae's jailors. As the heroes of antiquity often affected to veil the blemishes in their birth, under fabulous incidents, and to exalt their own genealogies, sometimes did not scruple to impute the most atrocious crimes to their deities, we are told that Jupiter got admittance to Danae in the form of a shower of gold, and left her pregnant of Perseus; but according to a more intelligent account, the shower of gold came from Prætus, and instead of making its way through the cieling, opened the gates of the tower in no miraculous manner, having served to corrupt the fidelity of her guard, who gave him ready admittance to Danae.

Acrisius learnt his daughter's crime by the infallible evidence of her son's birth; and in hopes of preventing the danger he apprehended from it, he caused both the mother and the infant to be thrown into the sea. They were, however, taken up by a fisherman of Seriphus, and presented by him to the king of that island, who bred up the young Perseus with great care. Like the heroes of those early ages, Perseus distinguished himself, as soon as he advanced towards manhood, by killing of wild beasts: and we are told, after rescuing Andromeda
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from a sea monster to which she was exposed, or in more intelligible terms, from one Phœnix a sea captain, who was carrying her away forcibly in a ship called the Whale, he married her.

At length, having learnt the secret of his birth, Perseus determined to go to his grandfather at Argos, from whom he thought the reputation he had acquired, his dutiful intentions towards him, and nearness of blood, would secure him a good reception. But Acrisius, unable to conquer the fears excited by the oracle, retired into Theffaly to avoid him, and there happening to be at some public games, in which Perseus (whose presence he did not expect) was engaged, he met the fate he was so assiduously endeavouring to avoid; for a quoit thrown by Perseus, accidentally fell on his foot, and gave him a wound, of which he died.

Mrs. Wheatley observed that it would be difficult to determine which extreme is more dangerous, cowardice or rashness; fear often leading us into the very dangers we with too much perturbation of mind, or precipitancy of action endeavour to avoid. "It so confounds our judgment," continued she, "as to render us incapable of pursuing the most prudent measures; and when the desire of securing ourselves from

“ from the dangers we apprehend tempts
 “ us to the commission of crimes, it sel-
 “ dom happens that we do not thereby
 “ greatly hasten the event we feared; some-
 “ times entirely occasion it. This was,
 “ probably, Acrisius’s case, had he behaved
 “ like a parent to his daughter, and the
 “ children she bore him, there is great rea-
 “ son to believe he had been secured by the
 “ reverence and duty with which they would
 “ have beheld him : or had he waited in
 “ his capital for Perseus, and received him
 “ with parental affection, the virtues of the
 “ young hero might have proved his safe-
 “ guard, and not his ruin.”

HISTORICAL CATECHISM.

HISTORY of GREECE.

LESSON XXXIII.

Q. From whom are the Grecians supposed to be descended?

A. From Javan or Jon, the Son of Japhet, Noah’s third son.

Q. Which is imagined to have been the first kingdom erected in Greece?

A. Sicyon. But though it is said to have existed near eleven hundred years, all particulars

particulars concerning it are lost in the obscurity which involved those early ages.

Q. Who is supposed to have been the founder of it?

A. Aegialeus.

Q. When is it said to have been established.

A. About an hundred and fifty nine years after the flood. But little certainty can be had of this particular.

Q. When was the kingdom of Argos founded.

A. About the year of the world 2148, eighteen hundred and fifty six years before Christ.

Q. Who was its first king.

A. Inachus, supposed to have been an Egyptian, whose posterity are said to have enjoyed the throne of Argos about three hundred and eighty years, when they were dispossessed by Armais, called by the Greeks Danaus, who seized on it when reduced to fly from the wrath of his brother Sesostris king of Egypt, against whose life he had conspired.

Q. Who succeeded Danaus?

A. Lynceus, husband to Hyperimnestra, Danaus's daughter.

Q. By whom was the seat of this kingdom removed from Argos to Mycenæ?

A. By

A. By Perseus, the Son of Danaë, daughter to Acrisius king of Argos.

Q. What occasioned it.

Q. Perseus having accidentally killed his grandfather, to avoid being too frequently reminded of this misfortune by living in the city Acrisius had inhabited, built the town of Mycenæ, and fixing his abode there, changed even the name of the kingdom, which from that time is generally called the kingdom of Mycenæ.

Q. Who was Hercules ?

A. A youth nearly related to Perseus, who, we are told was, by Perseus's success, or, from a jealousy conceived against him, commanded to go on many very dangerous enterprizes ; but the whole account of his actions is so strange and absurd, that taken literally, they are incredible.

Q. Did Perseus's descendants continue long in possession of the crown of Mycenæ ?

A. No, they were dispossessed by Atreus the son of Pelops.

Q. Who succeeded Atreus.

A. Agamemnon.

LESSON XXXIV.

Q. From whom did that part of Greece called Peloponesus receive its name.

A. From

A. From Pelops, son of Tantalus king of that country.

Q. Who was the first king of Theffaly.

A. Deucalion, an Egyptian; from whose son Hellenus, the Greeks were for some time called Hellenes.

Q. What particularly distinguished Deucalion's reign.

A. The flood which overflowed Greece, and some adjacent countries, and from him it is still called the Deucalion flood.

Q. When did this happen?

A. In the year of the world 2501, 1503 years before Christ.

Q. When was the kingdom of Corinth founded?

A. About 1500 years before the Christian era.

Q. Who reigned at that time in Egypt, and who in Argos?

A. Sethus was king of Egypt, and Acrisius of Argos.

Q. By whom was the kingdom of Corinth founded?

A. By Sifippus.

Q. What king of Corinth gave name to his race?

A. Bacchis, from whom they received the appellation of Bacchidæ.

Q. Did the family long enjoy the throne?

A. They

A. They did not long suffer the regal dignity to continue. A party of them seized the government, and abolishing the monarchy, established an aristocracy, but even then they retained the power, admitting only their own family into the legislature.

Q. Of what continuance was this form of government?

A. About an hundred years.

Q. By whom was it overthrown?

A. By Cypselus, whose mother Labda was one of the Bacchidæ.

Q. As the Bacchidæ, to preserve all power among themselves, engaged never to marry out of their own family, how happened it that Labda was married to one no way related to them?

A. Her extraordinary ugliness and deformity occasioning her to be refused by all the Bacchidæ, she found herself an husband of an inferiour family, who for the advantages that might arise to him or his descendants from such an alliance, overlooked her personal defects?

Q. What Colonies did the Corinthians plant during the government of the Bacchidæ.

A. The Corinthians, during their administration, growing very powerful at sea, built and peopled the town of Corseys, in the island of that name, and Syracute in Sicily.

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Q. Who succeeded Cypselus on the throne of Corinth ?

A. His son Periander.

Q. Did the government continue for any considerable time monarchical ?

A. No, Periander, less wise and less just than his father, exercised so cruel a tyranny over his people, that disgusted with the regal power, they abolished it in the time of his successor, and established a commonwealth.

Q. When was the expedition of the Argonauts ?

A. One thousand two hundred and sixty three years before Christ. In the year of the world 2741.

Q. What was the occasion of it ?

A. We may naturally believe it first took its rise from the romantic love of adventure, which so much distinguished those early ages.

Q. What was their declared intention ?

A. To take from Aetes king of Cholcos in Asia, a great treasure, which they heard he had in possession, but the relation of this expedition, being poetical, it is told in more seemly terms, that their design is said to bring back the golden fleece.

Q. Who was the commander.

A. Jason, prince of Iolcus in Theffaly ; who was accompanied by Hercules, Or-

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pheus,

pheus, Castor, and Pollux, and the fathers of most of the princes, who afterwards distinguished themselves in the Trojan war, and Argus, who built the ship that carried them, and from himself named it Argo, from whence all concerned in the expedition was called Argonauts.

Q. What was their success?

A. By the assistance of Medea, Aetes his daughter, who fell in love with Jason, they got the treasure, and carried it off, together with the princess, who was married first to Jason, and afterwards to Egeus, king of Athens.

Q. Who is mentioned as the first king of Troy?

A. Teucer, who is said to have reigned in Asia Minor, when Dardanus, an Arcadian, with some of his countrymen, seated himself in Phrygia, Teucer gave him his daughter in marriage, and with her some ground near the sea, whereon he built a city, which, with the adjacent territory he named Dardania.

Q. By whom was the name of the city changed?

A. By Tros, grandson to Dardanus, from whom the country was named Troas, and the city of Troja. It was afterwards from Ilus, son to Tros, frequently called Ilium.

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Q. What king reigned in Troy when the Grecians laid siege to it.

A. Priamus, grandson to Ilus.

Q. What induced the Grecians to attack it

A. Their resentment against Paris son of Priamus, who had carried off Helen, the wife of Menelaus king of Sparta, was the most recent cause.

Q. Did many of the Grecian states enter into this quarrel?

A. All of any note but the Arcanians; which extensive alliance was not meerly owing to the influence and power of Menelaus, and his brother Agamemnon king of Argos, but to a solemn promise all the young princes who had addressed Helen, had entered into at the desire of her father, engaging, if she should be stolen from the man on whom she had fixed her choice, to unite their endeavours to recover her from the ravisher, and restore her to her husband.

Q. Helen's uncommon beauty, and the frequency of such rapes, in an age when an adventure, if but sufficiently difficult and hazardous, was rather esteemed heroic than criminal, made such an event highly probable; and perhaps, had it not been for this engagement, some of her rejected lovers might not have given Paris an opportunity of being the second who ran away with her, (for Theseus is said to have first

carried her off when she was but twelve years old) but themselves have robbed the favoured husband, of a wife more distinguished for beauty than virtue, as she is supposed to have voluntarily accompanied Paris. How long did the siege of Troy last ?

A. Ten years; at the end of which term, it was taken and burnt ; Priam, great part of his family, and the inhabitants of the city were murdered, but Eneas and Antenor being spared in this general massacre, has given rise to a suspicion of their having betrayed the town.

Q. What was the palladium wherein the Trojans placed their great hopes of safety ?

A. A statue of Minerva, which was supposed to have descended from the heavens, and while this continued in their possession, they were persuaded that their city was invincible, but this being at length stolen their hopes died before the town was taken.

Q. When was this siege ended ?

A. In the year of the world 2820, and 1184 years before Christ, after the kingdom had existed about 296 years.

Q. What became of Agamemnon after the expiration of the war ?

A. He was murdered at his return home, by his brother Egysthus, who had, during his absence, lived in criminal intercourse with

with Clitemnestra, wife to Agamemnon, and sister to Helen.

Q. Did this murder go unrevenge'd ?

A. Orestes son to Agamemnon, seven years after, killed both Egysthus and his mother, and took possession of his kingdom which his uncle till then enjoyed. He greatly increased his dominions, and at the death of Menelaus his uncle, whose daughter Hermione he had married, succeeded to the crown of Sparta.

GEOGRAPHICAL CATECHISM.

LESSON IX.

Q. Which are the capital cities of the northern states ?

A. London is the capital of the Britannic isles, Christiana of Norway, Copenhagen of Denmark, Stockholm of Sweden, and Crackow of Poland, though the king's residence is fixed at Warlaw ; Moscow was the capital of Russia or Moscovy, but since the Czar Peter built Petersburg, the court resides there, and it may claim the title of metropolis of the kingdom.

Q. Which are the capital cities of the states that are in the middle of Europe ?

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A. The capital of France is Paris, that of Bohemia is Prague, and that of Hungary Buda.

2. Why do you not mention the capital of Germany.

A. Because Germany, being an empire composed of many independant principalities, every particular state has its capital; therefore it is difficult to determine that of the whole. But since the Austrian family ascended the Imperial throne, the emperors have fixed their residence at Vienna.

2. Has not the low countries likewise a capital?

A. It is almost impossible to say properly, which is the capital of the low countries, for the same reason I have already given in regard to Germany, for being composed of many different republics, submitted to various dominations, each state has its capital.

2. Which are the chief towns of the southern kingdoms?

A. Madrid is the metropolis of Spain, Lisbon of Portugal, Rome of Italy, Constantinople of Turkey; and Backa-Serai of Little Tartary.

2. Which are the most considerable islands in Europe?

A. Great-Britain, Ireland, and Iceland, all situated in the great ocean. In the Mediterranean sea are the islands of Sicily, Sardinia,

dinia, Corfica, Majorca, Minorca, Candia, and the islands of the Archipelago.

Q. What is an island?

A. An island is a portion of land of no very great extent, and entirely surrounded with water.

Q. Pray enumerate the principal rivers in Europe?

A. The chief are the rivers, Dwina, Volga, Don, and Dnieper, in Moscow; the Danube, the Rhine, the Oder, the Weser, and the Elbe in Germany; the Weisel in Poland; the Thames in England, the Loire, the Seine, the Rhone, and the Garonne in France; the Ebro, the Tayo, and the Douro in Spain, and the Po in Italy.

Q. Tell me the principal mountains in Europe?

A. The chief of them are the Kolen, between Norway and Sweden, mount Krappack, between Poland and Hungary, the Pyrenees, which separate France and Spain, the Alps between France, Germany, and Italy, and the Apenine mountains which entirely cross Italy.

Q. Are there not in Europe some mountains which emit fire?

A. There are many, such as mount Hecla in Iceland, Vesuvius in the kingdom of

Naples, Etna in Sicily, and some in the kingdom of Bohemia.

Q. What are the chief lakes in Europe?

A. Those of Ladoga, and Onega in Moscovy; the lake of Geneva, between Switzerland and Savoy; the lake of Cors-tany, upon the frontiers of Germany; and that of Como, with the lake of Maggiore in Italy.

Q. What do you mean by a lake?

A. An assemblage of fresh standing water, which is less than the sea, but much greater than a pond.

Q. What are the most considerable straits in Europe?

A. The strait of the Sound in the Baltic sea, the Strait of Gibraltar, which joins the Mediterranean to the great Ocean; the strait of Calais, between France and England; that of Messina, between Naples and Sicily; the strait of Boni-faccio between Sardinia and Corsica; and the strait of the Dardanells or Gallipoli, which unites the Archipelago with the sea of Marmora.

Q. What do you mean by a strait?

A. It is a narrow piece of water running between two tracts of land, at a small distance from each, and which serves as a communication between two seas.

Q. Which of the northern kingdoms in Europe do you first describe?

A. Norway

A. Norway; it extends through many degrees of latitude along the sea, and is divided into four dioceses, or general governments, which are those of Bergen, Drontheim, Christiana or Aggerhuus, and Christianfand; the capital City is Christiana. The chief city in each diocese bears the same name as the diocese.

2. What is the situation of Norway?

A. It is situated between the 59th and 71st degree 30 minutes of north latitude, including the Norwegian Lapland, and the 21st degree 30 minutes of east longitude. It is bounded on the west, south, and north by the Northern ocean, and on the East by the Russian Lapland and Sweden; it is separated from the latter by a long ridge of mountains named Kolen; these mountains are likewise divided into two parts, distinguished by the appellation of Dofre-field, and Lang-field.

2. What islands are dependant on Norway,

A. The isles of Faroe, and the isles of Iceland, both directed by one governor.

The isles of Faroe lie between 61 degrees 15 minutes, and 62 degrees 10 minutes north latitude. Iceland, situated on the Atlantic ocean, about an hundred and twenty Norwegian miles distant from Drontheim, and sixty from Greenland, contains no remarkable cities, their habitations being dis-

perfed in fmall villages : there are in this ifland fome Volcano's, the moft famous of which, is the burning ice mountain, called Heckla.

Q. Is Norway a fruitful country ?

A. No the country is very barren, as may naturally be expected in fo very cold a climate.

Q. Is it well peopled ?

A. But very thinly ; and in the northern parts there are no towns, the people living in tents, which they remove as convenience of pafture or fifhing requires. They are efteemed honeft, laborious, and intelligent.

Q. Have they any commodities to export ?

A. Few befides timber, masts for fhips, iron, and ftock fifh.

Q. Is Norway a diftinct kingdom ?

A. It never has been fuch fince the year 1387, that it was incorporated with Denmark, having remained from that time fubject to the king of Denmark, with which ftate it likewife agrees in the profefion of the Lutheran religion.

Q. What is Greenland, and how is it fituated ?

A. It lies about forty Norway miles from Iceland ; fome imagine it to be an ifland, others more probably a large peninfula, beginning in the 59th degree 50 minutes, and extending on the weft fide beyond the 78th degree

gree of north latitude : and on the east side beyond the 82d degree of north latitude.

Q. To what part of the world does it belong ?

A. It is not yet determined, but from its connection with Norway it seems most proper to introduce it in the description of Europe.

Upon revising my letter, I admire the length into which I have run in the first part of it, on so trivial an incident as the celebration of my birth-day ; I do not think more words were ever used to describe the pomp and ceremony attending the anniversary of the birth-day of a monarch ; but when I consider from whom I derive my birth, it seems to give it importance, and the method of celebration I believe will please you ; may such be the consequence of every day in the life of my dearest Mamma, your most dutiful and affectionate daughter.

M A R I A M I L T O N.

LETTER XXII.

My dear Mamma,

I REJOICE that the alarm you suffered from the fit with which my grandfather was seized, was so soon removed by his speedy recovery ;

recovery; yet (pardon me Madam, for dwelling on so melancholy a subject, and leading you to anticipate in imagination, a misfortune which I know will most deeply afflict you) I cannot without great concern reflect on his age, as according to the course of nature, a course which heaven forbid should be interrupted in this case! You must undergo a misfortune you are ill formed to support. I am likewise full of fears, on account of the fatigues, to which, through your tender and assiduous attendance, his frequent sicknesses expose you. Suffer maternal love, my dear Mamma, to moderate the excess of filial affection; consider, that by impairing your health, you endanger my being exposed to an event which you so much fear for yourself, the loss of a parent; a misfortune, that in my case, would be much greater than in yours. I dare not give all my reasons for terming it so, I know you will not permit me to draw a comparison, which must prove to the disadvantage of him you so tenderly love and respect; but you may suffer me to remind you of the forlorn, the dangerous situation, a person of my age is in, who has no parent to direct and guide her; to influence her by advice, or awe her by authority. This consideration surely, should determine you to moderate your fatigues, to abate of
your

your frequent watchings, and to confine yourself less constantly to a sick chamber. Oh ! that I were with you, to take that care of you which you take of another, to intice you into the air, to persuade you not to defraud yourself of your natural rest ; in short to watch over the source of all my happiness, your precious life, of which you are too lavish ; to guard it with more than a miser's care, as its worth is far above a miser's treasure ! When my thoughts are in this train, and only then, I am led to repine at my present situation ; and to flatter myself, that so many calls to think of leaving this world, for one, where no person should carry any sort of resentment or anger, will at length determine my grandfather to forgive me my involuntary fault, my owing my birth to a father he did not love. I hope the occasion which a little serious thought must tell him, he, and every person has of mercy and forgiveness will induce him to grant, what he can in no other terms expect to receive. Excuse the freedom of this expression ; I ought not perhaps to have hinted a circumstance, which, I fear, you have often reflected upon with a painful degree of seriousness. To avoid falling into a like error, I will speak no longer for myself, but proceed to the school exercises ;

exercises ; the first, in course, is the melancholy story of Œdipus of Thebes.

Laius king of Thebes, grandson to Cadmus, was told by an oracle, that he should be killed by a son Jocastra his wife had just borne him. In hopes of eluding the completion of this prediction, he caused the infant to be exposed in a forest, having holes bored thro' his feet, by which he fettered him (and from swellings occasioned thereby, he afterwards received the name of Œdipus) believing that the weakness of his age, and this defenceless state must infallibly render him a prey to wild beasts. But a poor shepherd happening to pass that way, felt the pity which his father's heart denied him, and taking him home, bred him up, though entirely ignorant of the noble birth of the unhappy infant. When he grew to man's estate, he was very anxious to know the authors of his being, and as he despaired of receiving the information from human evidence, he determined to apply to the oracle. About the same time Laius, either from fear lest his son had escaped the fate he intended him, or remorse for having exposed an innocent infant in so inhuman a manner, was become so curious to learn with certainty, whether his son still existed, that he resolved to address the same oracle, to clear up doubts so painful to him. In Phocis the father

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ther and son met accidentally, and equally unknown to each other, quarrelled upon some trifling point, and Œdipus killed Laius.

The throne of Thebes by this event becoming vacant, Creon, Jocasta's brother, usurped it for some time, but the people growing discontented, Creon consented that his sister and the crown should be yielded to the man who could explain a riddle proposed, the terms of which were; What is it that in the morning goes on four legs, at noon on two, and at evening on three. Œdipus chanced to arrive at Thebes at this Period, and undertaking the solution, declared that creature to be man, which in its earliest infancy, the morn of life, crawls on all fours, but when arrived at strength and manhood, walks erect, till age, the evening of his days, reduces him to seek the assistance of a staff, with this kind of additional leg, supplying the defects of his weakened joints and trembling limbs. Œdipus's explanation was approved, and the queen and throne were adjudged to him. It was not till several years after their marriage that he discovered her to be his mother. We may judge of his horror by the effects, he tore out his eyes in his frantic grief, and left the city, soon after which, it is to be supposed he perished, no mention from that time being made of him.

Thus

Thus the throne remained to the two sons he had by Jocasta, Eteocles and Polynices, whose dispositions seem to be as unnatural as the alliance to which they owed their birth. After a sharp contest, it was agreed they should reign alternately a year at a time; but Eteocles, by whom, as the elder, the power was first to be exercised, refused to resign it at the expiration of the fixed term; whereupon Polynices fled to Adrastus king of Argos, whose daughter he had married, and was accompanied by him to Thebes at the head of an army.

The brothers were desirous, in order to save blood-shed, and possibly to end at one stroke a contest which might otherwise be of long continuance, to decide the dispute by single combat; and actuated both by private hatred and ambition, fought with such desperate fury that they killed each other. As the affair by this means remained undetermined, the two armies came to an engagement, wherein most of the Argives were slain; and the rights of Demophon, Polynices's son, were no longer asserted at that time. But ten years after, the sons of the principal captains slain in that engagement, being arrived at an age capable of revenging their fathers deaths, they renewed the war with such success, that they placed Demophon on the throne.

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Mrs Wheatley observed, that Œdipus was another most melancholy instance of the fatal effects which attended the strong belief in oracles, so common among the antients, who at the same time imagined they might prevent their being fulfilled; “How imperfect,” said she, “must they suppose the foreknowledge or power of the deity, if they hoped to disappoint his decrees, by any cautions they could use, and how little rectitude must they attribute to him, if they expected to prevent his afflicting them with a grievous misfortune, by the commission of a most unnatural and atrocious crime! Patient acquiescence under an affliction may appease an offended God, and obtain a mitigation of our punishment, but an endeavour to frustrate his designed corrections, is as weak as impious. To save them from this charge it may be urged, that they believed human events were regulated by a fatality independent of their impotent, imaginary deities, and to which even they were subject; but if the weak contrivances of human art, or human cruelty, could prevent the completion, it no longer deserved the name of fate; its predictions being no more than idle and uncertain denunciations of possible events.”

The particulars of Theseus’s life, necessarily

farily omitted for brevity in the catechism, was proposed for the second exercise.

Theseus was son to Egeus king of Attica, by Æthra the daughter of Pittheus prince of Trezene; not as it appears in marriage, yet with the consent of Pittheus, to whom Egeus had had recourse for the explanation of an obscure oracle. When Theseus arrived at his sixteenth year, his mother thought proper to send him to Egeus, to reap the benefits of a royal descent. The youth, who had early conceived a desire of distinguishing himself in the manner usual with the heroes of that age, preferred going to Athens by land, though attended with great dangers and difficulties, to an easy and safe passage by sea, determining to clear all the country they passed through, of the wild beasts that still infested it, though Hercules had made no small havock among them. Theseus did not immediately discover himself to Egeus, but appeared at his court as a stranger. The reputation he had acquired in his journey, excited some fears in Egeus, lest he should join with a strong faction, then headed by the Pallantidæ, (who considered themselves as best entitled to succeed to the crown at the king's death, he being supposed to have no son) and thereby enable one of them to ascend the throne without waiting for the slow road of succession.

cession. Medea, whose cruelty has afforded such horrid subjects for the tragic muse, persuaded Egeus to free himself by poison from so dangerous a guest; the fatal cup was prepared, and just going to be presented to the young hero by the king, who though fearful of personal danger, yet dared to be unjust, inhospitable, and cruel, when Theseus declared himself his son, and to confirm the truth of the assertion, produced the sword Egeus had left with Aethra, not merely as a token of affection, but as an acknowledgment of the claim she had on his gratitude, and in case she proved with child, which was uncertain, when he left her, to be made use of in the manner now done by Theseus.

Without supposing natural affection to operate very strongly on Egeus, we may believe his joy was great in finding himself the father of so noble a youth, in being delivered from the dangers which attended his want of issue, by the appearance of a son so worthy of succeeding to the crown, as must at once silence all other pretenders; and in seeing the man whose valour he feared, now become his best and most natural defense against all his enemies. The poisoned cup was with horror cast from him, and the tenderest embraces proclaimed the raptures of the delighted father, who now presented

presented to his subjects, a son and successor, whose heroic virtue had already rendered him the object of their admiration.

Theseus did not sink in the opinion of the people, after he became their prince; a shameful tribute exacted by Minos, king of Crete, giving him an opportunity of performing a signal service to his country. We are told that Androgeus, the son of Minos, having excelled all his competitors at the games usual in the celebration of the feast of Athenae, a feast instituted at Athens in honour of Minerva; Egeus, who we have already seen, did not scruple to purchase his safety at the expence of blood; actuated by that jealous timidity, too commonly seen in princes, who have no children to succeed them, caused him to be murdered; whereupon, Minos, to revenge so great injury, made war on Athens, and prosecuted it with such success, that they were glad to purchase a peace, at the melancholy and shameful price of sending him annually, for seven years, seven young men, with an equal number of the other sex; all of whom, the story adds, were to be delivered to the Minotaur to be devoured; but this monster is construed into a man, named Taurus, appointed by Minos; to guard these prisoners.

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The third time this tribute was to be paid, Theseus offered himself as one of the youths destined to so melancholy a fate, with a declared intention of delivering his country from the disgraceful bondage. Gallantry seems to have had no less share than valour in Theseus's success. The place where these young men were imprisoned, was a labyrinth, so intricate, that no one could discover a way out of it, but by the assistance of a clue of thread, one end of which being fastened near the entrance, served to guide the possessor back the same way he had advanced. This clue was in the possession of Ariadne, Minos's daughter, whose affections Theseus contrived so successfully to gain, that she delivered it to him, and after having slain the monster Minotaur, or Taurus, the jailor, for we may take it in the marvellous, or the probable sense, as best suits our inclination; he, with this assistance, conducted his companions safe through the various mazes of their prison, and led them back to their ship, with Ariadne, who chose to accompany them in their flight.

The joy with which they returned to Athens, was soon interrupted, indeed destroyed by its excess. The ship that carried this melancholy tribute, always bore a black flag, but Egeus, desirous of being acquainted

quainted with his sons fate as soon as possible, at their setting out, gave them a white one, which he ordered to be hung out at the return of the vessel, if they escaped the fate designed them by the king's revenge: but in the height of their joy and triumph, they forgot this injunction. Egeus, anxious for his son's safety, and impatient to know the event, was waiting on a rock, the return of the ship, but when he perceived the black flag still flying, overwhelmed with grief for his son's death, and unable to bear the agony of his mind, he threw himself into that sea, which from him has ever since been called the Egean sea.

Mrs. Wheatley observed, that excess of joy generally works its own destruction, by robbing us of the caution, prudence, and equanimity, so necessary to the right conduct of our affairs, that without them we never fail committing errors for which we grievously suffer. "Joy," continued she, "seems not made for man, his mind has not strength to support it with safety; content is the desirable inmate of the human breast; our powers are well suited to it, being never so successfully actuated, as under its influence; but the extremes of joy and grief, equally banish reason, and render us the slaves of
"passion;

“ passion ; thus the one made Theseus and
 “ his companions guilty of an unpardonable
 “ inadvertence, and the other drove Ege-
 “ us into a rash and impious action ; and
 “ though we pity the man, who was
 “ plunged into impiety by so natural an
 “ affection, yet we cannot but be sensible
 “ of the crime. Egeus was an immediate
 “ loser by his rashness ; had he submitted
 “ with patience to his son’s supposed fate,
 “ how great had been his rapture at the
 “ discovery of his error ! and we may be-
 “ lieve that such are often the consequences
 “ of self-murder ; a man under the imme-
 “ diate pressure of a heavy misfortune,
 “ thinks life can no longer afford him any
 “ comfort, and therefore impiously throws
 “ it from him, not considering that the lot
 “ of every human being is chequered with
 “ good and evil, and that it has pleased
 “ the merciful power that placed him in
 “ such a various state, to give him a na-
 “ ture, that cannot always grieve ; time,
 “ which in its course produces a change in
 “ his affairs, also works a change in his
 “ disposition, and brings consolation with
 “ it, and possibly by a concurrence of
 “ fortunate events, the years which suc-
 “ ceed the greatest misfortune, may bring
 “ much happiness with them : So lit-
 “ tle can we judge by our present sensa-
 “ tions :

“ tions : but, when oppressed by the hand
 “ of affliction, this is a truth we cannot
 “ believe, nor of a very considerable time
 “ after, are we capable of experiencing its
 “ reality.”

Another of the young ladies was desired to give some account of the Amazons, which she thus performed.

The Amazons inhabited a part of Scythia, a country so rough and rugged, and whose inhabitants were so hardy and uncivilized, that we are less surprized to find, that even their females were a warlike race. The origin of this feminine government, is said to be an unsuccessful war with a neighbouring state, wherein almost all the men in the country were slain. Whether the women attributed so melancholy an event, to the cowardice of those, who should have been their defenders, and conceived from thence a contempt for the whole sex, or that finding too few men remained alive, to preserve their country, and persuaded, that small as their numbers were, yet they would not easily submit to the indignity of associating women in so arduous a task, we are no where told ; but leaving undetermined, whether their proceedings were directed by scorn and hatred, or by necessity, history tells us, that the women, after putting to death the few men that survived

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survived the slaughter made by the enemy, took the government into their own hands, and established one of the most warlike kingdoms in antiquity. They preserved their country from the encroachments of their conquering neighbours, and in time extended their territories. They shone equally in the wisdom of their government, and in their dexterity in all martial exercises; to render which the more safe and easy, they are recorded to have cut off the right breast.

If this gives one no high idea of the delicacy of their persons, neither does another circumstance exalt our opinions of the delicacy of their minds, I mean their method of providing themselves with successors, for the first institutors of this government, were little inclined to have it end with their lives. A certain number therefore were sent yearly into the neighbouring kingdoms, to seek temporary husbands, and when they found themselves pregnant, they returned home. The male children produced by these excursions, were put to death, but the females had a martial education, and were bred up in a manner, that rendered them worthy successors of their warlike mothers.

But after having related so many particulars, it is rather mortifying to add, that

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the real existence of the Amazonian state has been much disputed, though I think the superior number of voices are in the affirmative.

Mrs. Wheatley said, she could not wonder, if there were some uncertainty in that point, as it is natural to suppose the other sex would feel their vanity piqued by this portion of history, and therefore endeavour to invalidate the evidence of its truth; while our own have little interest in establishing the certainty of a fact, in its first origin, accompanied with cruelty, in the course of it, contaminated with another vice; which however necessary to the continuance of the state, did not, on that account change its nature, and which at best, only establishes the reputation of the individuals, for such qualifications as do little honour to the sex, who are not made to excel in war and tumults, to perform acts of martial ferocity, and wear the characters of bloody heroes, but rather to distinguish themselves in the gentle arts of peace, in the retired scenes of domestic life, and by mild persuasions, rather soften the fierceness of man, than contend with it. "For," added she, "Whatever adoration the Heavens might pay to their warlike goddess Bellona, we, of latter days, hold her in no higher esteem than Trulla in Hudi-
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“ bras, and I question whether there is one
 “ person existing, who does not think Mi-
 “ nerva makes a much more amiable
 “ appearance, with a distaff in her hand,
 “ than with an helmet on her head.”

HISTORICAL CATECHISM.

LESSON XXXV.

Q. Who was the first king of Thebes ?

A. Cadmus, the son of Agenor an Egyptian, who had settled in Phoenicia.

Q. For what is he particularly distinguished ?

A. For having first brought the knowledge of the alphabet into Greece, and for building the city of Thebes.

Q. When did this happen ?

A. One thousand four hundred and ninety three years before Christ. In the year of the world 2511.

Q. Does history furnish us with any very circumstantial account of Cadmus's successors ?

A. No ; no actions of moment are recorded of any of them, till the reign of Laius, who being told by an oracle, that his son would kill him, caused him to be exposed in a wood.

Q. Did this cruel expedient succeed ?

A. Instead of preventing the completion of the oracle, it occasioned it; for the child named Œdipus, being taken up by a shepherd, and thus saved by the poor man's honest compassion, grew up in ignorance of his parents, and meeting Laius accidentally in a narrow pass, a quarrel ensued, wherein he killed Laius.

Q. What followed this action ?

A. Œdipus, equally ignorant of the relation he bore to Jocasta, the widow of Laius, married her, and ascended the throne of Thebes.

Q. Did he soon discover her to be his mother ?

A. Nor till four children, two sons, and as many daughters, whom he had by her, were grown up to maturity.

Q. What were the consequences of this discovery ?

A. Such as shewed how little Laius would have had to fear from him, had he bred him up publicly as his son. Œdipus was so distracted with the horror excited by reflection on his complicated guilt, if his ignorance may not be allowed to preserve him from the imputation of the crime, that he tore out his eyes, and fled from the city.

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Q. Who succeeded to the crown?

A. His two sons, Eteocles and Polynices, were appointed by him to rule a year at a time alternately : but Eteocles, refusing at the expiration of his year, to resign the sceptre to Polynices, the latter engaged the Argives in his quarrel.

Q. With what success?

A. The brothers slew each other in a single combat ; but some years after, the Argives placed the son of Polynices on the throne.

Q. Who was the last king of Thebes ?

A. Xanthus, who was slain in battle, about the year of the world 2873 ; that is, about 1127 years before Christ.

Q. How long had the kingdom of Thebes then existed ?

A. A little above 360 years.

Q. What kind of government was substituted to the regal ?

A. The kingdom was changed into a common-wealth, and, if the government was not at first democratical, it at least became so, before Thebes was distinguished as one of the most considerable states in Greece.

Q. How long was this before the return of the Heraclidæ into Peloponnesus ?

A. Twenty-three years.

Q. Who was then high-priest of the Jews?

A. Samuel.

Q. Who was the first king of Attica?

A. Ogyges is the first of whom we have any certain account.

Q. What rendered his reign memorable?

A. A flood which overflowed all Attica, and has been from him named the Ogygean flood.

Q. When is this supposed to have happened?

A. One thousand seven hundred and sixty-four years before Christ. In the year of the world 2240, five hundred and eight years after the universal deluge.

Q. Who built the city of Athens?

A. Cecrops an Egyptian, is usually called the founder of it, though what he built was rather twelve contiguous hamlets, than a city; into these he collected the people, who had before been dispersed through the country, and established a regular form of government, dividing the people into four distinct tribes.

Q. For what else is Cecrops remarkable?

A. He instituted a form of religious worship, erecting altars to the Gods, placing thereon statues to represent their imagined persons; among these, Jupiter and Minerva held the chief place. He likewise

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wise first instituted the marriages rites, and taught the people navigation.

Q. What was the principal use of navigation to the Athenians, at a time that the arts had made so small a progress among them, that they could not carry on any considerable trade?

A. Cecrops's design in teaching them this art, appears to have been the enabling them to import corn from Africa and Sicily, which gives us reason to believe the Athenians had then made but small progress in agriculture.

Q. How long a time elapsed between the reigns of Ogyges and Cecrops?

A. A little above 200 years.

Q. How long after the Ogygean flood was it, that Jacob went to his uncle Laban?

A. Five years.

Q. How old was Moses when Cecrops is supposed to have come into Attica?

A. Fifteen years of age.

HISTORICAL CATECHISM.

LESSON XXXVI.

Q. Have we a good account remaining of a regular succession of things from the reign of Cecrops.

F 4

A. No,

A. No, history is there very defective, if a barrenness of facts can be called a defect, when we consider it to be highly probable, that the princes of so small a state, rendered still more insignificant by being then in its infancy, might not furnish, during a considerable course of years, many events deserving of record. But, however that may be, we meet with little worth notice, till the reign of Theseus.

Q. Whose son was Theseus?

A. The son of Egeus, by Aethra, the daughter of Pitheus, prince of Trezene.

Q. When did Theseus ascend the throne?

A. One thousand two hundred and thirty five years before Christ. In the year of the world 2769.

Q. Why is Theseus by some called the founder of Athens?

A. He might with no little reason be called so, since he first gave it part of the form it afterwards bore, by uniting the twelve towns built by Cecrops, and rendering them one compleat and powerful city, to which he gave the name of Athens.

Q. What alteration did he make in the form of government?

A. He divided the people into three distinct ranks, of nobles, husbandmen, and artificers; to the two latter classes, he gave the power of chusing the magistrates, but
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allowed them to elect such only out of the body of nobles. He then divested himself of the greatest part of the regal power, reserving only the command of their armies, and a superior care and inspection of the laws, and the execution of them.

Q. What did he do after this ?

A. He left Athens, and according to the custom of the heroes of antiquity, travelled in search of adventures.

Q. Have we any particular account of those he atchieved ?

A. A great number are related, but the order wherein they were performed, is but ill preserved. He is said to have gone into the land of the Amazons, and to have stolen from thence their queen Hyppolita or Antiope, whom he married, which so exasperated that warlike nation, that they invaded Attica, laid siege to Athens, and gave the citizens battle, even within their walls ; but at length a peace was agreed upon, by the mediation of the queen. He also killed the Minotaur ; conquered the bull of Marathon, which he brought to Athens, and sacrificed to Jupiter, and slew the tyrant Procrustes.

Q. What particular cruelty is recorded of Procrustes.

A. That he had an iron bed, on which he caused all strangers that came within

his power, to be extended, and if their limbs were longer than the bed, he ordered their legs to be cut off to the exact length of it; if they were shorter, he caused them to be stretched to that, his favourite dimension, till all their joints were dislocated.

Q. Were these exploits of Theseus performed before or after his father's death?

A. It is difficult to determine which were done before, which after that period, except the killing of the Minotaur, which certainly happened before Egeus's death, since the despair he was thrown into, on a mistaken belief, that his son had perished in that enterprize, occasioned his putting an untimely end to his life. We are likewise told, that Theseus was fifty years old when he stole the famous Helen, then only in the twelfth year, and committed her to the care of his mother.

Q. Had he not a companion in this action?

A. Yes, Pirithous, between whom and Theseus a friendship subsisted, that for its tenderness and constancy was more uncommon, and perhaps more honourable to them, than any of their heroic enterprizes; altho' they sometimes united in undertakings, not even to be justified by the sanction of those times, wherein valour was esteemed above equity;

equity; and what we should censure as highly criminal, was then looked upon as a brave and gallant action. In one of these occasions Pirithous perished.

Q. What occasion was that?

A. After the carrying off Helen, Theseus engaged to assist his friend in a like attempt, to procure himself a wife, and the daughter of the king of the Molossi, in Epirus, was thought the most worthy object. Thither, accordingly they went; but the king discovering their design, and seeing it perhaps in a different light, from what it appeared to those heroes, put Pirithous to death, and imprisoned Theseus; who obtained his liberty, only at the solicitation of Hereules.

Q. What became of Theseus after that unsuccessful attempt?

A. He felt severely the ill consequences of this ferocious gallantry. During his last expedition, Castor and Pollux, the brothers of Helen, came into Attica to recover their sister, and by the interest of a faction; grown very powerful through the absence of Theseus, were well received in Athens; and contributed towards alienating the affection of the Athenians from their generous king; but not finding their sister in that city, they went to Aphidnæ, took the town, and carried her back to her father.

However,

However, the influence they had gained on the minds of the Athenians, was such, that at Theseus's return, they treated him with hatred and contempt.

Q. How did he act at so unexpected a change in the people?

A. Provoked at the ingratitude of his subjects, to whom he had been so great a benefactor, he sent his children into Eubæa, solemnly cursed the people of Athens, and then retired into Scyrus?

Q. In what manner was he received there?

A. We are told that Lycomedes, the king of that island, either jealous of his fame, or to ingratiate himself with Menestheus, the head of the prevailing faction in Athens, led him to the summit of a rock, on pretence of shewing him the country, and threw him head-long down the precipice.

Q. Who succeeded Theseus on the throne of Athens?

A. Menestheus; but after his death, Demophon, the son of Theseus, obtained the crown.

Q. Was the memory of Theseus more respected than his person?

A. Yes; the people restored by time and reflection to their reason, treated his remains with a reverence little short of adoration

ration; and his tomb was appointed to be a place of refuge for slaves who were ill used by their masters, in remembrance, that his great care had been throughout his life, to redress grievances and relieve the distressed.

Q. Did he not institute some games?

A. Yes; Theseus instituted the Tothmian games in honour of Neptune, as Hercules did the Olympic in honour of Jupiter.

Q. Did Theseus's successors rival him in fame?

A. Menestheus and Demophon both distinguished themselves at the siege of Troy, but after them little is recorded of any of their kings, till Codrus, the last in Athens who wore that title.

Q. What is particularly mentioned of him?

A. The Heraclidæ having made an irruption into Attica, they consulted the oracle about the event, which answered that they should conquer if they did not kill the king of Athens. Of this, Codrus being informed, determined by his death to secure the conquest to his country.

Q. How did he effect it?

A. Understanding that the Heraclidæ designed carefully to avoid killing him, he was sensible he could only effect the purpose by assuming a disguise, therefore, he entered

entered into their camp in a mean habit, and provoked a soldier, till he procured himself to be slain.

Q. What consequences had so extraordinary an action?

A. The Heraclidæ, finding, by an Herald sent by the Athenians to demand the body of their king, that he was really slain, despaired of success, and gave up the attempt.

Q. What followed the death of Codrus?

A. The Athenians pretending no man was worthy of succeeding him, put an end to that sort of government, declaring Jupiter should be the only king of Athens.

Q. What government did the Athenians institute?

A. Instead of a king they appointed princes, or perpetual Archons, of whom Medon the son of Codrus was the first, and it continued long in his family: but at length they reduced the office of Archon to ten years; and afterwards made it annual.

Q. When did Codrus die?

A. One thousand and 70 years before Christ. At which time ended the kingdom of Sicyon.

Q. When was the office of Archon made annual?

A. Six hundred and eighty four years before Christ; in the year of the world 3320.

Q. Who

Q Who reigned at that time in Judah and Assyria?

A. Manasses in Judah, and Esarhadon in Assyria.

Q Who in Media and Lydia?

A. Dejoces in Media, Gyges in Lydia.

Q You mentioned Hercules as the institutor of the Olympic games, is he universally acknowledged as such?

A. Not absolutely. Some carry the institution of them as far back as Pelops, and make Hercules' as well as others after him, only the renewers of them; the last of these was Iphitus, king of Elis, after whose time, their fame increased, and they became more regularly celebrated.

Q Of what kind were these games?

A. They seem to have been somewhat of the same nature with the tilts and tournaments of later times; only far more splendid; not only Greece, but the neighbouring nations resorting to them. They were originally instituted in honour of Jupiter.

Q From whence had they their name?

A. From the city of Olympia, in the plains of Elis, near which they were celebrated.

Q What use was made of them in chronology?

A. As they were regularly celebrated every fifth year, the Greeks esteeming the commencement

mencement of them a remarkable epocha, frequently computed their time by Olympiads, each comprehending four compleat years.

Q. When was the first Olympiad?

A. The first from which they computed, was in the 3228th year of the world, but these games had been many times celebrated before: this pitched upon for the fixed Epocha, being only the first of the regular celebration of them.

Q. How long was this after the destruction of Troy?

A. Four hundred and eight years: about 293 years after the death of Codrus.

Continuation of the RELIGIOUS DIALOGUE.

Sch. The ninth commandment few have an opportunity of breaking, as few are called upon to be witnesses in a court of justice.

Gov. Pardon me, my dear, there is none of more general use. The world is a great tribunal, before every man's character is brought on trial, here we have frequent occasions to bear testimony: and here it is that we must be careful not to disobey the command. Every one who slanders another bears false witness;--nor will those be excused who repeat what they have heard to the disadvantage

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advantage of others, of the truth of which they are not certain; because the testimony they bear, may be false; and, in so nice a point, ignorance will be no excuse, for we ought to be sure of the fact, beyond all possibility of doubt, before we declare it;---perhaps even then, silence would be better, for though we cannot, in this case, be accused of falshood, possibly we may not escape the imputation of want of charity.

Sch. The tenth commandment seems expressively directed to regulate the mind.

Gov. It is so, and in a manner comprehends most of the rest. From whence do offences against the other commandments so often arise, as from a desire to possess something to which we have no right? He who in obedience to this command, so regulates his desires, as not to covet any thing that belongs to another, but is humbly and reasonably content with his own; or seeks what appears to him desirable, only by such just and honest means as his maker permits; rejoicing in the blessings that others possess, while he patiently waits till it shall be the good pleasure of his creator to bestow some share of them on him:---such a man will be in no danger of offending against any part of the decalogue, and is sure of being happy, since by the joy his heart takes in the good that befalls others, he becomes a sharer

sharer in it, and thus receives pleasure from every blessing our merciful and bountiful father dispenses, on whomsoever it may fall. A general benefit yields him greater satisfaction than a private one, confined to him alone; for he rejoices in the joy of multitudes. The Sun cheers him far more because he considers that all nature shares its benefit.---

Sch. Such a disposition must be the greatest happiness that can be felt in this world; but it is difficult to prevent our desires from centering in great measure in ourselves.

Gov. Difficult it certainly is to obtain this temper of mind in a supreme degree, tho' not in so a lesser portion: but instead of using our endeavours to cultivate it, our lives are generally spent in the nourishment of selfishness;---our private interest is too frequently the object of our thoughts, and all our labours, till all our faculties are so entirely dedicated to its service,

“ That oft by this at sixty is undone,

“ The virtues of a Saint at twenty one.”

As selfishness is of quick, and, if cultivated, of constant growth, we sometimes see, that by the time people have entered into the vale of years, every affection is ab-

forbed

forbed in it, and to themselves they seem almost the only beings in the universe ;--- a goodly crop of selfishness, the fruits of threescore years labour and cultivation ! To avoid this miserable state, we ought to begin as soon as we are capable of reflexion, to endeavour to soften our hearts into a feeling for others ;---to melt at their sufferings, and rejoice in their blessings : if we once feel really for them, they become so much a part of ourselves, that we cannot avoid sharing in all that befalls them. This we should carefully cultivate ; --- teach our minds to dwell on their happiness,---and with horror chase away every envious thought that may arise. And thus we may in a manner appropriate to ourselves a share of every blessing bestowed on all those who come within our knowledge. It may be said, that this temper of mind will render us likewise partakers in their misfortunes ; I readily allow it, but still we shall be gainers in the article of happiness, for people are generally ostentatious of their good fortune, while they endeavour to conceal their vexations ; therefore we have less opportunity of being acquainted with the latter ; and consequently can share only a small part of their sufferings. These also we may sometimes have the power of relieving or at least alleviating, a pleasure which will overpay

overpay a great deal of pain; as the greatest (I might almost say the only) felicity we can enjoy in this life, is the consciousness of having benefited some of our fellow creatures.---But I have perhaps dwelt too long on this subject.---What manifestations did God afterwards give of his will to the jews?

Sch. He frequently warned them of their transgressions by his prophets, who foretold the calamities which should befall them if they continued in their sins, exhorting them to repentance; and this they did boldly at the hazard of their lives, many of them being slain by the princes whom they endeavoured to reclaim. With these remonstrances (especially at such times as the Jews were in captivity, or oppressed with any calamity which rendered consolation requisite) they mixed prophecies of the Messiah, to keep alive the expectation of a prince and Saviour, who should restore them to the favour of God, and rectify their fallen nature.

Gov. Who was this Saviour?

Sch. Jesus Christ, the only son of God, who was born of the Virgin Mary, and suffered death upon the cross; dying to redeem us from eternal death, or in other words, eternal misery, which, without the redemption he thus purchased for us, must have been the wretched portion of all mankind; for the wages of sin is death *Gov.*

Gov. Are all men sinners ?

Sch. Yes, all without exception. From the testimony of even the best men, we learn that there are none who can stand entirely acquitted to their own consciences, although we cannot doubt, but the depravity of our nature, and the bad example of others, have considerably warped our consciences, and blunted that nice and distinguishing sense of right and wrong, which should be the foundation of it. How much less then can we hope to be acquitted by the Almighty, who is perfectly pure and just ?

Gov. Of the perfect justice of God we cannot have a stronger proof, than the work of redemption. Death, as you justly said, is the wages of sin ; such is the expiation justice requires ; and where every virtue is perfect, justice must be in full force. But the infinite mercy of God, suggested means of saving mankind, consistently with the rigours of justice ; for all it could require was fulfilled by Jesus Christ, who paid the debt of sin for us, he himself being entirely sinless. This voluntary sacrifice of so great a being, the Son of God, God himself, and equal with the father, was a sufficient atonement for the sins of mankind. Nothing can more strongly evince the heinous nature of sin than that so great
a sacrifice

a sacrifice should be requisite for the extenuation of it; for of this we may be certain, that had there been any other means of redemption, equally sufficient and proper, God would not have permitted his only and beloved son, to have undergone so many and grievous sufferings.

The length of this letter would by most people be thought a proof that the concern expressed in the beginning of it, for the fatigues you undergo, were not very sincere, since I add so unmercifully to your business, by this voluminous epistle; but I know you are more partial in your judgment, and will not be offended that I have snatched every moment of leisure to address you; and in order thus to indulge myself, I frequently shorten my season of rest, and enjoy a quiet hour in this employment, before my school-fellows are awake; but yet could not make my letters so very long, if my governesses did not kindly offer me to send you the portions of Catechisms given me to learn, after having repeated them; and also frequently the rough copies of the school exercises; an indulgence which has been a particular relief to me in this letter, tho' writing to my dear Mamma, is the greatest pleasure that can be enjoyed, by her most sincerely, affectionate, and dutiful daughter,

MARIA MILTON.
LETTER

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L E S S O N XXIII.

My dear Mamma,

AS we are returned from our walk earlier this evening than common, the sky threatening rain, I have stolen from my companions to enjoy at least for an hour before supper my greatest pleasure, the writing to my dear mamma. And I think I cannot employ my pen better, than in giving you an account of the inhabitants of a little cottage we passed in our walk. You have frequently exhorted me not to be curious in my enquiries after people with whom I had no connexion, telling me that nothing is so unprofitable as the knowledge of the circumstances, actions, or manner of life of persons, with whom I have little intercourse, as it can only serve to fill my head with trifles, consequently exclude more useful thoughts, give me an impertinent, if not a slanderous turn of conversation, since those whose ears are ever open to such subjects, must hear much scandal, and what they listen to with attention they will probably repeat, and make me in time become little better than a tedious narrator and scandalous chronicle, wearying my companions with the insipid histories of people, of whom
they

they would chuse to remain ignorant, and propagating injurious stories of which, in all probability, not a tenth part is true, but if fact, had much better be buried in oblivion. I am willing you see, Madam, to shew that I have not forgot your instructions on this head, and am inclined to believe you will not think I proved my disregard of them, in asking some questions about the family I am going to mention, as you will allow my curiosity might reasonably be excited, by seeing a young woman remarkably handsome, and extremely elegant of form, drawing an old one, in appearance entirely decrepid, about a very neat cottage garden, in a chair of the same sort, only of larger size, as we frequently see used for children. The care with which this young woman performed her office, the gentle complacence in her countenance, and the fineness of her figure, fixed my attention, and stopped my proceeding, nor did I perceive that my companions had got a good way before me, till Miss Charlotte Seaton caught hold of my hand, having run back to fetch me. I went with her to my company, and joining Miss Wheatley, asked who the young person was, whose appearance and employment had so much charmed me? Miss Wheatley replied, "the subject is so agreeable and instructive,

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“my dear, that I shall gratify your curiosity with pleasure.”

“The name of the two Ladies is Redmond. The husband of the elder, was a merchant in London, who lived in all that profusion of expence now too common in the city. He had a son and daughter: the former I know not. Miss Emily, the young lady you so much admire, I need not tell you, had every requisite to gain the admiration of the multitude, and gratify the vanity of her parents; elegantly beautiful, accomplished to a great degree, for Mr. Redmond, as in other things, had been lavish in procuring her every advantage of education, she very early engaged the notice of the world. The reputation of her father’s riches, with his extreme fondness for her, made it believed, that although she had a brother, she would be a very great fortune; this persuasion, added to her peculiar attractions, rendered her the object of many serious addresses; her father received proposals from men of the first rank, far superior to his own, and whose estates would entitle them justly to even a better fortune than he could be supposed to give his daughter; but he declined them all, and to her great satisfaction, as she had no par-

" ticular attachment, left her to enjoy un-
 " disturbed, all the pleasure, which general
 " admiration, and more particular affi-
 " duities, could give to a young woman,
 " who, though not naturally very vain,
 " yet had too much vivacity to be insensi-
 " ble to the charms of flattery.

" Thus lived the lovely Emily in the
 " full enjoyment of every wish of her
 " heart, till she was twenty one years old,
 " when the gay scene was overcast by an
 " extreme melancholy, which seized her
 " father; as he was soon after attacked by
 " many bodily disorders, the whole was
 " thought constitutional, and his family
 " earnestly solicited him to take physical
 " advice; but whenever they urged it, they
 " apparently increased his distress, he re-
 " plied, that his malady was beyond the
 " reach of art, that death would be to
 " him the greatest blessing, and was his
 " only care, wishing that the rest of the
 " family, had as near a prospect of receiv-
 " ing relief from it, as he had: he would
 " sometimes call his wife to his bed-side,
 " and send every other person out of the
 " room, begin an alarming preparation to
 " some secret he was going to impart, but
 " the attempt constantly threw him into such
 " agonies, that he was never able to pro-
 " ceed, and he died without having com-
 " municated

“ municated the cause of his distress, tho’
 “ not without having given them room to
 “ believe, that it arose from a knowledge,
 “ that his affairs were in a bad state.

“ Mr. Redman’s mercantile correspon-
 “ dents did not leave his widow and family
 “ much time to indulge their grief undisturbed ; they found themselves obliged
 “ to examine into his affairs, and upon
 “ balancing accounts, perceived that he
 “ was, as the world calls it, worse than nothing. The only part they had then to
 “ act, was to give up every thing into the
 “ creditors hands, not retaining so much
 “ as their furniture: Emily even offered to
 “ deliver up all her trinkets, and whatever
 “ of that kind she had valuable, but as
 “ the creditors found there would be sufficient to pay them, at least, eighteen shillings in the pound, they were contented
 “ with so moderate a loss, and refused to
 “ deprive her of the presents with which
 “ her father’s fondness had chosen to adorn
 “ her.

“ She bore this melancholy change in her
 “ affairs with surprizing fortitude. She said,
 “ and her whole conduct proved her sincerity, that, had it happened when she had
 “ no other misfortune to lament, it might
 “ possibly have greatly affected her, but
 “ that what she felt for the loss of so tender

“ der a parent, left her no power to grieve
 “ for an event comparatively so trifling.
 “ Mrs. Redmond shewed less strength of
 “ mind, she was entirely overcome by such
 “ complicated distress, till by a paralytic
 “ seizure, she was deprived both of sense
 “ and limbs. This proved a terrible addition
 “ to poor Emily’s affliction, who tenderly
 “ loved her mother, and saw herself
 “ little able to relieve her, which however
 “ was her first care. She immediately sold
 “ the jewels and trinkets which the creditors
 “ had left her, all her own, and her
 “ mother’s best cloaths, and whatever of
 “ theirs was merely ornamental: this resource
 “ raised about three hundred pounds.

“ A gentleman offered to get her brother
 “ (then about sixteen years old) placed in
 “ India, as a writer, and the lad readily
 “ agreeing to it, she deposited one hundred
 “ pounds in a friend’s hands, to equip him
 “ properly for the occasion, and set out with
 “ her mother for the Bath; being told, that
 “ from the use of those waters she might
 “ hope for a recovery.

“ As their whole stock was so small, and
 “ the expences of sickness, especially a disorder
 “ of that nature, so very great, she
 “ ordered every thing which bore no relation
 “ to Mrs. Redmond’s health, in the
 “ most frugal manner; and never left her
 mother’s

“ mother’s chamber, but to attend her to
 “ the Bath or Pump; not that she was herein
 “ actuated by any emotions of pride, as be-
 “ ing unwilling to appear in so very diffe-
 “ rent a situation from that she had till then
 “ lived in; for her mind was superior to
 “ any such sensations: no one would have
 “ suffered more severely at any imputation
 “ of guilt, but she saw no excuse for being
 “ ashamed of poverty, in her, unavoid-
 “ able. In a short time, Emily had the
 “ pleasure of seeing her mother begin to
 “ recover her senses, though above three
 “ months were elapsed before they were
 “ perfectly restored; yet her limbs seemed
 “ to have no share in the benefit; however,
 “ it was judged adviseable to persevere in
 “ the use of bathing: but after an unavail-
 “ ing trial of three months more, her phy-
 “ sician declaring her recovery, in that par-
 “ ticular, was hopeless; and as she felt no
 “ great pain, and had recovered her un-
 “ derstanding, she would have had good
 “ reason to sit down contented with the loss
 “ of her limbs, had not their poverty ren-
 “ dered it an additional misfortune.

“ Emily, you may imagine, could not
 “ remain so long in any place unnoticed.
 “ So beautiful a creature attending a sick
 “ mother’s chair, so wholly engrossed, by
 “ her attention, to every turn of her pa-

"rent's countenance, that she scarcely saw
 "any other person, even in the most crowd-
 "ed Pump-room, became an interesting
 "object to every one, from whom perso-
 "nal attractions, or the most amiable vir-
 "tue had any charms; yet she lived so re-
 "tired, that no one could learn who she
 "was. But before she left the place, a
 "gentleman came down, who, in her fa-
 "ther's life-time, had made his addresses,
 "and been repulsed, and as the possession
 "of her, not of her fortune, had been his
 "object, he very generously renewed his
 "proposal; but having herself given him
 "his refusal before, she felt, that she should
 "with a very ill grace accept him, when
 "the advantages would be so great on her
 "side; and what weighed still more with
 "her, she saw that in this case, the only
 "resource left her mother, was to be main-
 "tained by his bounty, which she well
 "knew was a dependance most irksome to
 "her, and from which she hoped to pre-
 "serve her, by finding a support for them
 "both, from that never failing spring, ho-
 "nest industry. The consequence of these
 "reflections, was a second refusal, couched
 "under the most polite and grateful terms.
 "When Mrs. Redman found she had no
 "farther benefit to hope from the Bath-wa-
 "ters, her spirits sunk extremely. She

"feared

" feared for their future subsistence, know-
 " ing how much of their very small pittance
 " had been expended in pursuit of health.
 " She saw herself not only incapable of
 " procuring a maintenance, but become a
 " very heavy burthen to her daughter. E-
 " mily beheld her in another light, grate-
 " ful to heaven for continuing to her one
 " parent, she had no apprehensions of any
 " farther distress than what they had already
 " suffered; firmly trusting, that he, who
 " had granted her the greater blessing,
 " would not deny her the less, that of de-
 " cent support.

" She used every argument to raise her
 " mother's spirits, and proposed to her their
 " removing to some country place, where
 " they might, the more easily, gain a main-
 " tenance. Mrs. Redman approved her
 " daughter's plan; and a very worthy gen-
 " tleman and his lady of this county, who
 " lodged in the same house, becoming ac-
 " quainted with their design, advised them
 " to fix in the cottage they now inhabit,
 " which being within a few hundred yards
 " of the town of -----, they imagined must
 " prove an eligible situation.

" So desirable a proposal was readily
 " complied with; the countenance of a
 " worthy family was not only highly agree-
 " able, but advantageous; and every thing

“ being settled accordingly, they all came
 “ together. This gentleman’s fortune is
 “ small; but having lately new fitted up
 “ some of his rooms, he had a sufficient
 “ quantity of old superfluous furniture, to
 “ accommodate them with every thing they
 “ wanted; and as it was really superfluous,
 “ they made no scruple of accepting it;
 “ sensible that they gave a greater pleasure
 “ than they received.

“ Our school was no impediment to any
 “ part of Emily’s plan, and in some arti-
 “ cles, a great assistance. She immediately
 “ set up a school, and as no day scholars
 “ were received here, and never more than
 “ twelve boarders, she soon saw herself at-
 “ tended by a considerable number of scho-
 “ lars, to whom she teaches French, Eng-
 “ lish, work, writing, and accounts, being
 “ perfectly well qualified in all. What
 “ money remained, she laid out in linen
 “ drapery, but her trade chiefly lies in read-
 “ dy made things, for, as she has so many
 “ hands at her command, she makes them
 “ up without expence, and finds many
 “ customers among the idle or busy, who
 “ are glad to get almost every thing they
 “ want, better cut out, and more neatly
 “ made, than if they had done them them-
 “ selves. She likewise takes in work enough
 “ to

“ to keep all her scholars fully and profitably employed.

“ By these means, she gains an income sufficient to afford Mrs. Redmond every comfort and convenience, which her condition requires, or will admit; Emily’s own expences never exceeding the bounds of extreme neatness and cleanliness. The old lady’s temper being much impaired by her disorder, and the low spirits, which are frequently the consequences of it, she is extremely difficult to please, and from knowing she cannot afford every indulgence, is apt to find even more wants than are necessary; but Emily’s patience and assiduity are inexhaustible; she considers her mother’s past and present sufferings, as an excuse for every fault of temper; and her fretfulness has no other effect on her daughter, than mixing an anxiety with her desire to please, the necessary consequence of fearing she shall not succeed.---As soon as she found their income would allow it, she took a servant, merely to attend her mother, who imagined, while they had but one, that she suffered for want of attendance; though Emily serves her with that assiduity, that her maid has seldom any thing to do about her. Mrs. Redmond herself assists in teaching the scholars to read.

“ That she might not be entirely deprived
 “ of the benefits of air and exercise, Emi-
 “ ly got the chair already mentioned made
 “ for her; and as she found, the servants
 “ seemed to think, it would bring a great
 “ burthen on them, she always draws it
 “ herself, longer than both the maids,
 “ in order, by her example, to prevent
 “ them from grumbling; and has made a
 “ gravel walk round the garden, to avoid
 “ the damps, which might rise to her mo-
 “ ther from the grass, after much rain.
 “ She has formed arbours in different parts
 “ for her mother to sit in, well shaded
 “ from the wind, ornamented and perfum-
 “ ed by shrubs and flowers of her own
 “ planting, with the assistance of her maids,
 “ who joyfully do any thing for her, tho’
 “ nothing but her exemplary conduct could
 “ make them bear with the peevishness of
 “ the old lady; but they find, that, on
 “ their ready and chearful compliance with
 “ her mother, depends Emily’s favour.
 “ Mrs. Redmond always loved gardening,
 “ and now finds a pleasure in sitting to see
 “ her daughter and maids work by her di-
 “ rection, a very usual employment with
 “ them, after the breaking up of school;
 “ for Emily is desirous of cultivating this
 “ taste in her mother, as her attention to
 “ the growing of the flowers and shrubs,
 “ serves

“ serves to diversify a spot, which other-
 “ wise might become wearisome and insipid,
 “ to one so much confined to it; and
 “ whatever degree of peevishness might
 “ have stolen into Mrs. Redmond’s tem-
 “ per, of the effects of which her daugh-
 “ ter bears a share, she is truly sensible of
 “ the merits of this excellent young wo-
 “ man, and loves her to such excess, that
 “ she is uneasy, if she is a moment out of
 “ her presence, and seems to be kept alive
 “ only by the sight of her; a fondness,
 “ which renders Emily a prisoner, but she
 “ will not allow the restraint to be disagree-
 “ able, on the contrary, says, the streams
 “ which flow from so delightful a source,
 “ must be pleasing.”

This confinement, it seems, has been the
 occasion of my not having seen her before.
 I have several times heard her mentioned
 with tenderness and esteem by our gover-
 nesses, but as no particulars were hinted at,
 that excited my curiosity, I asked no
 questions concerning her, and the continual
 employment in this school, with the vari-
 ous subjects for conversation suggested by
 those employments, leaves us so little at a
 loss for discourse, that our neighbours sel-
 dom become the topics. Mrs. Wheatleys
 have sometimes separately visited her, but
 as Mrs. Redmond is by her daughter’s bu-
 siness

siness more exposed to the company of children, than ~~she~~ chuses, our governesses never carry their scholars there, but I have obtained a promise of being admitted to share the next visit, as they think my age will excuse them to the old lady.

HISTORICAL CATECHISM.

LESSON XXXVII.

Q. Did the government of Athens continue long without any considerable alteration in the form?

A. No. In about sixty five years after the office of Archon was made annual, the people agreed to appoint nine to that office, one of which only was called Archon, the rest distinguished by other appellations, and the duties of the charge were divided among them.

Q. Did their authority continue longer than a year?

A. No, and at the expiration of that term, they were required to give an account of their administration. If they did this to the satisfaction of the people, they were admitted into the senate of Areopagus for the rest of their lives.

Q. By whom was the senate of Areopagus instituted?

A. To

A. It is supposed to have owed its original, either to Cecrops, or some of his most immediate descendants.

Q. To what did its jurisdiction extend ?

A. It is thought to have been first instituted for the trial of wilful murder ; but after it was new modelled by Solon, its power was much extended ; most capital causes, every thing that bore any relation to religion or morals, the education of youth, and the custody of the public funds, were within its jurisdiction ; and they had power to enquire into the actions of all persons of either sex, and of whatever age, and punish, or reward them, as their conduct should deserve.

Q. Did not this senate acquire great reputation, by the wisdom and justice of its decisions ?

A. So great was its fame, that even foreign states would submit their differences to its decision.

Q. At the time of the last alteration you have mentioned in the Athenian government, had that state any written laws ?

A. It is thought they had not, nor for near thirty years afterwards ; when finding the inconveniences, to which this uncertainty exposed them insupportable, the people appointed Draco, one of their Archons, to form a body of laws.

Q. How

Q. How did he execute that trust ?

A. With so little humanity, that his laws were said not to be written with ink, but with blood. He made no distinction of crimes in his punishments, but inflicted death indiscriminately for all, from the most trivial offence, to the greatest crime ; saying, the smallest deserved death, and he could find no higher punishment for the greatest.

Q. When did Draco publish these laws ?

A. Six hundred and twenty three years before Christ. When Josiah reigned in Judah, Psammaticus in Egypt, Nabopolassar in Babylon, Nebuchadonosor in Assyria, Cyaxares in Media, and Sadyattes in Lydia.

Q. Did the Athenians long submit to them ?

A. Not above thirty years, when Solon, who was then Archon, a man of much milder disposition, was authorized by the people, to make such alterations in the government, and institute such laws as he should judge proper.

Q. In what manner did he proceed ?

A. He first applied himself to redress the faults in the government. The people were at that time clamorous, for an equal division of the public lands, of which the richer part had got possession. To gratify them in some degree,

gree, he abolished all debts in such a manner as was least detrimental to the creditors, and, as the first step, remitted great sums that were due to himself.

Q. How did the rich bear so great a loss?

A. To make them some amends, he assigned to them, exclusive of the people, all honours, offices, and employments; but to moderate their power, he gave every citizen the liberty of voting in the grand assembly of the whole body of the state, and allowed an appeal to that assembly from every determination of the magistrates.

Q. Did Solon introduce any new magistrates?

A. Yes, two, the one of the council of four hundred, whose office it was carefully to inspect all matters, before they were brought into the general assembly of the people: the other called the Heliastic council, assembled occasionally, when affairs of great consequence required it.

Q. Can you remember any of his laws?

A. He first repealed all those made by Draco, except that against murder. Some of the chief of those he instituted, were, that no son should be obliged to maintain his father, if he had not brought him up to some trade; intimating, that the father had omitted an essential duty, by breeding his son up to idleness. - That women should
have

have no portions given with them in marriage---That no man, who frequented the company of immodest women, should be suffered to speak in public.---That an Archon, who was seen drunk, should be punished with death.

Q. Was the composing this body of Laws the first thing that distinguished Solon?

A. No. The reputation he gained by the recovery of the island of Salamis, which had revolted from the Athenians to the Megareans, induced the people to chuse him Archon.

Q. How did he effect that enterprize?

A. The Athenians had made several attempts to recover that island, but with such fatal success, that it was declared death to propose any future scheme for that purpose. Solon, hereupon, counterfeited madness, and under the sanction of that malady, moved the people, to endeavour once more to regain it. They consented, and chose him for the conductor, and he conquered those by stratagem, who had repelled their forces; for dressing a number of young men in female apparel, he got admission into the island, and took it by surprize.

Q. When did Solon publish his laws?

A. About 593 years before Christ.

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LESSON. XXXVIII.

Q. Did the Athenian government continue long uninterrupted in the form Solon had given it?

A. Only a very short time ; but it was afterwards restored to the same form. When Solon had published his laws, to avoid being troubled with the objections made to them, he obtained leave to travel for ten years.

Q. What were the consequences ?

A. Pisistratus, a descendant from Codrus, taking advantage of Solon's absence, ingratiated himself so effectually with the people, by the fairest pretences, that though Solon, at his return to Athens, seeing thro' his arts, endeavoured to frustrate his views, yet Pisistratus having wounded himself, went in a chariot into the market-place, and declaring that he had been so ill treated, on account of the zeal, with which he espoused their interests, desired a guard might be assigned him for the defence of his person, which being granted, with this guard he made himself master of the castle, and of the sovereignty.

Q. Did Solon submit to his government ?

A. No, after finding all endeavours to animate the people to the recovery of their liberty

liberty were unavailing, he quitted Athens, nor could the importunities of Pisistratus, to whom he was related, prevail with him to return; he chose rather to spend the remainder part of his life in voluntary exile than behold the slavery of his country. It is supposed, that during this time, he paid that visit to Cræsus, the effects of which proved so salutary to that monarch, as mentioned in the history of Lydia.

Q. Did Solon live long after his leaving Athens?

A. Not two years, he died in Cyprus in the eightieth year of his age.

Q. Did Pisistratus quietly enjoy his usurpation?

A. In little more than three years, he was dispossessed by two other usurpers, Lycurgus and Megacles; but these two men not agreeing well together, the latter in about five years after the deposition of Pisistratus restored him, on condition he married his daughter.

Q. Who then reigned in Persia and Lydia.

A. Cyrus in Persia, and Cræsus in Lydia?

Q. Was Pisistratus's state more stable after this restoration?

A. Not much. In ten years after, Megacles again obliged him to fly the city, on pretence that he behaved ill to his wife. He continued the like term in exile, but then

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then, by the assistance of the Argives and Thebans, he forcibly entered Athens, and preserved the sovereign power during the rest of his life, which indeed was not long.

Q. How did he use that power?

A. With great moderation, wisdom, and justice.

Q. Why is he then called a tyrant?

A. The ancients mean by that name, one who assumed a sovereignty to which he had no right, without any reference to his actions in the execution of it.

Q. Did the tyranny end with Pisistratus?

A. No; his sons Hipparchus and Hippias succeeded him.

Q. Did they long enjoy their power?

A. For about fourteen years they governed jointly, with great harmony and moderation, when Harmodius having been grievously injured by Hipparchus, killed him, with the assistance of Aristogiton, his friend, another Athenian.

Q. Was Hippias confounded with his brother, in this act of revenge?

A. No, he still retained the power; but exasperated by his brother's fate, exercised it with cruelty; which occasioned his expulsion in about three years after his brother's death.

Q. Who were the chief actors in restoring the liberty of Athens?

Harmo-

A. Harmodius and Aristogiton had a great share in it, and being killed in the enterprize, the Athenians erected statues to their memory, and made a decree, that their names should never be given to any slaves.

Q. What became of Hippias?

A. He fled into Persia, and the war, which soon after broke out between the Athenians and Persians, was thought to be in good measure owing to his instigations.

Q. Did the tyranny end with the expulsion of Hippias?

A. Yes: though Clifthenes and Isagoras both endeavoured to seize the sovereign power; but each having the same aim, the views of both were frustrated. Isagoras applied to the Spartans for assistance, and obtained it, but without success.

Q. How did Clifthenes conduct himself?

A. He endeavoured to gain by the good will of the people, what he could not obtain by force, and grew a strenuous assertor of their liberties; as a means to secure it, he instituted the Ostracism.

Q. What was the Ostracism?

A. An assembly wherein every citizen, not under sixty years old, had the liberty of writing on an oyster shell, the name of every man whom he wished to have banished

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ed, and him, on whom the majority fell, was pronounced banished for ten years; but his estates were carefully preserved for him entire till his return.

Q. What was the design of this institution?

A. To remove out of the way all whose reputation had risen so high, as to render them formidable to a people, jealous of their liberty, who feared, lest any man should take the advantage of the respect and favour of the people, to raise himself to sovereignty. And we may rationally believe, that to this was owing the long continuation of the democratical government in Athens; but it occasioned frequent instances of very unworthy treatment of their best citizens, which however, ought not so much to be imputed to their ingratitude, as to their too jealous fear of losing their liberties.

Q. When was Hippias expelled Athens?

A. Five hundred and ten years before Christ. In the year of the world three thousand four hundred and ninety-four.

Q. Who was then king of Persia?

A. Darius Hystaspes.

GEOGRAPHICAL CATECHISM.

LESSON X.

Q. What is the situation, and what are the boundaries of Denmark?

A. Denmark, formerly called Cimbrica Chersonesus, is bounded on the South by Germany, from which it is separated by the Leven and Eider Rivers; to the West it is washed by the North Sea, or German ocean; on the North, by the Sinus Cadanus, likewise called the Cattegat or Schagerrack, and on the East, by the Baltic sea. It lies between the 54th and 58th degrees of North latitude, and the 25th and 30th degrees 30 minutes of East longitude.

Q. Do not the famous straits of the Sound, the little Belt and great Belt, lie near Denmark?

A. Yes; between the continent and the island of Funen runs the little Belt, between the island of Funen and the island of Zealand lies the great Belt, and between the island of Zealand and Sweden, is the Sound, which separates the latter from the Danish territories.

Q. Of what are those territories composed?
Denmark,

A. Denmark, properly so called, consists of two large, and several small islands, and the Peninsula of Jutland.

Q. What other states are subject to the king of Denmark?

A. Norway, the isles of Feroe, Iceland, Greenland, half the dutchy of Holstein, the counties of Oldenburg and Dalmenhorst in Germany, the town of Tanquebar, and the islands of Nicobar, on the coast of Coromandel in Asia, the citadel of Christianburg, on the coast of Guinea, and the isles of St. Thomas and St. John, with some of the Caribbee islands, and St. Croix.

Q. How is the Peninsula divided?

A. Into North Jutland and the dutchy of Sleswick; the former is subdivided into four dioceses, or general governments, which are Aalborg, Wiborg, Aarhus, and Ripen, with capitals bearing the same names.

Q. What is the chief city of the dutchy of Sleswick?

A. It is named Sleswick.

Q. How are the islands divided?

A. Into the dioceses of Iceland and Funen; in the former are included the islands of Zeeland, Amack, Moen, Samsoe, and other smaller islands; the chief cities of this diocese are Copenhagen, the capital of all

all Denmark, in the island of Seeland, and Helsingoer, on the straits of the Sound.

Q. What is included in the diocese of Funen ?

A. The isles of Funen, Langeland, Laaland, Falster, and others less considerable; this diocese has two governors; the chief city of Funen, is Odense; Rudkiobing of Langeland; Nascow of Laaland; and Nyckiobing of Falster.

Q. What is the soil of Denmark ?

A. Not very good, but the fertility of some of its islands, particularly Laaland, furnishes it sufficiently with corn.

Q. What is there particular in the distribution of justice in that kingdom ?

A. The whole body of the laws are comprized within one moderate quarto. Every man has liberty to plead his own cause, and no suit may remain undetermined longer than a year and a month.

Q. Is the crown hereditary ?

A. Until the year 1629 it was elective, and the power of the crown limited; but the people who formed the lower house in the assembly of states, having quarrelled with the nobles, were, through the artifices of the king and queen then reigning, prevailed with to give up their right, and to make the crown from that time hereditary, and the king despotic.

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Q. What is the established religion in Denmark ?

A. Lutheranism.

Q. What are the exports ?

A. Chiefly metals, fir-wood, and tallow.

Of S W E D E N.

Q. What is the situation and boundary of Sweden ?

A. Sweden, which together with Denmark and Norway, was formerly comprehended under the general name of Scandinavia, lies between 56 degrees, and 69 degrees of north latitude, and the 28th and 48th degrees of east longitude; is bounded on the north, by Lapland; on the east, by Russia; on the south, by the Baltic sea, gulfs of Finland and Bothnia; and on the west, by Norway, the great ocean, and the Cattegat sea.

Q. How is Sweden divided ?

A. Into five general provinces, namely, the kingdom of Gothland, Sweden properly so called, Nordland, Lapland, and Finland.

Q. What is to be remarked in the kingdom of Gothland ?

A. It is divided into three parts, namely, east, west, and south; the chief places in east Gothland are, Calmar and Norrkio-

H

ping,

ping, to which may be added the isles of Oeland and Gothland in the Baltic sea; west Gothland contains, Gottenburg, and Bahus; south Gothland, Lund; this kingdom is watered by twenty one lakes, the principal of which, are the Wetter and Wener lakes.

Q. What does Sweden proper contain?

A. This division contains Stockholm, the capital of all Sweden; Upsal, a very ancient city; with some rivers and lakes, the principal being the Dalelbe river, and the Maler lake, which has a communication with the Baltic, and on the spot where that junction is, Stockholm is built.

Q. What name does the principal town in Nordland bear?

A. Gelfe, or Geawle.

Q. Are there any cities in Lapland?

A. Being bounded in many places by tremendous rocks, whose summits are covered with snow, and the land not fertile, it is very thinly peopled, and contains scarcely any thing but villages.

Q. What have you to say of Finland?

A. The chief city in Finland is Abo; the island of Aland must likewise be mentioned in this place, as belonging to that province.

Q. Is the soil fertile in Sweden?

A. No

A. No, in general it is very poor; and the air so cold, that in some parts the snow lies on the ground for nine months in the year; but the internal riches of the land are more valuable than the external produce, for they have several iron mines, and one of silver; and in part, to this may be attributed the great hardiness and industry of the Swedes, even the women bearing their share in the most laborious employments.

Q. Does their barren country allow them any commodities to export?

A. Little besides metals, furs, honey, and tar.

Q. Does the king of Sweden maintain a standing army?

A. His military forces are a kind of militia, but without rotation, the same men serving for life. Every farm of sixty or seventy pounds a year is obliged to furnish a foot soldier, and to provide him with cloathing, diet, lodging and twenty shillings per annum: when the soldiers are in quarters, they are subject to the civil magistrare, but are under military discipline when in the field.

Q. Is the king absolute?

A. No; he is liable to the controul of a senate, the concurrence of which is requisite in all affairs of importance.

Q. What religion is established in Sweden.

A. Lutheranism; nor is any other even tolerated there. I am, my dear Mamma, your most dutiful and affectionate daughter,

MARIA MILTON.

LETTER XXIV.

My dear Mamma,

WERE not the assurances you kindly give me, of the pleasure you receive from the length and frequency of my letters, an irresistible encouragement; I should be apt to fear, that I must tire you with them, as the subjects can seldom afford you any entertainment, except you could divest yourself of memory, and peruse them as facts new to you. You tell me, indeed, this is often the case, and that between the ravages of time, which has blotted great part from your remembrance, and some that you have happened never to read, you frequently meet with facts, in the transcripts I send, that you were unacquainted with; but were it not for your most kind partiality, I could scarcely hope these would recompence you, for the tediousness of reading so often, what you well knew before. Nothing so tedious as a twice told tale,

tale, is a truth generally allowed ; but I find a tender parent can patiently bear a more frequent repetition, if the relater be her daughter. I am much pleased that my grandfather thinks my letters may be of use to my cousin Harriot; should they prove so, it would be a great additional satisfaction to me, but however that may be, I am glad they stand so well in his opinion, for though I have no share in their merit, yet it may prove to my advantage to be connected in his thoughts with any thing he approves; he will think of me with less disgust, and from an habit of doing so, he may at last be brought at least to see me with indifference ; a very humble expectation, surely, considering the near relation between us ! As his dislike is not founded on any demerits of my own, since I am quite a stranger to him, but arises only from associating my image with ideas that are to him painful, may I not hope there is a possibility, that by an association more pleasing to him, the prejudice may be conquered ! However probably be against me, I must hope it ; my heart will seize every possibility of flattering itself with a chance for what it so ardently longs after ; the faintest expectation of being restored to the best of mothers, conveys such delightful sensations to my fond heart, that I che-

rish it as the greatest blessing I can enjoy in this state of banishment. But at best it is a melancholy pleasure, and should I dwell on the subject I may give more of the melancholy, than the pleasure, where I ought to impart only the latter, and to whom, contrary to my warmest wishes, I am already a source of too much pain; therefore my pen shall no longer obey the dictates of my heart, but transcribe exercises, and catechisms, wherein it is less interested.

Polydectes, king of Sparta, dying without issue, Lycurgus, his brother, was natural heir to the crown; but the wife of the deceased king declaring, soon after, that she was pregnant, Lycurgus refused to accept any other title than that of protector, till the birth of the child; determined, if it proved a son, to act only as his guardian. The queen of a far different character, in whom ambition stifled the voice both of nature and justice, offered, if he would promise to marry her, to destroy the infant before its birth. Lycurgus was struck with horror at the dreadful proposal, but not judging it adviseable to acquaint so infamous a woman with his real sentiments, he eluded an explicit answer, giving her reason to believe he was not averse to the principal part of her plan; but pretending a tender concern for
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her health, desired her to forbear an attempt, which must be attended with great danger to herself; and to take all due care during her pregnancy, but to send the child to him as soon as she was delivered; as he with less hazard could take the necessary course, to secure the success of their views. A flagitious mind readily believes others equally wicked; the queen felt the force of ambition too strongly to entertain any suspicions, that Lycurgus was not as powerfully actuated by it; she therefore caused the child, (which proved a son) as soon as born, to be conveyed to his uncle; who immediately shewed it to the people; and naming it Charilaus, proclaimed it king; declaring himself only protector of the kingdom, till Charilaus should arrive at a proper age to assume the sovereign power. It was not natural that such a woman should patiently endure the disappointment of her iniquitous project, and so severe, though tacit, a reproach of her baseness; the justice of the uncle was too strong a condemnation of the unnatural mother; proportionate to her ambition, was the hatred she conceived against the man who had disappointed it; her relations, who probably had borne some share in her vile scheme, joined with her in every endeavour to excite a faction against Lycurgus; and did

not scruple to accuse the man, who had so readily placed another on the throne, of a design to usurp it. Their malice proved so successful, that they raised a strong party against Lycurgus, who finding, that the continual opposition to all his measures deprived him of the power of rendering his administration useful to the people, resigned his office, and determined to leave Sparta for ten years, by which time he hoped the faction might subside. During his voluntary banishment, he travelled into various countries, and collecting something from the laws of each, formed that plan of government, which at his return he established in Sparta.

“ It may at first sight,” observed Mrs. Wheatley, “ appear something strange, “ that an imputation so contrary to the “ whole tenor of Lycurgus’s life, could “ meet with any credit, but in fact, there “ is nothing too absurd to be believed by “ men influenced by party spirit; by such “ the strongest contradictions are easily unit- “ ed, the most glaring improbabilities ac- “ cepted as certain truths; and what has “ been finely observed of the jealous, is “ applicable to them, and we may say, “ *That trifles, light as air, are to the fac- “ tious confirmation strong, as proofs of holy “ writ.* The heads of a party, perhaps, are

" are seldom deceived, they see the fallacy
 " of what they assert, but the subordinate
 " part, whose passions they have inflamed,
 " and whose private interest they have a-
 " wakened, follow as implicitly as a flock
 " of sheep do the leading bell-weather ;
 " they neither think, nor examine, but
 " if the sound of discord is but rung
 " loud enough, they pursue head-long the
 " erring steps of their clamorous leaders,
 " without knowing to what in reality they
 " are directed.

" But," continued Mrs. Wheatley,
 " how can we sufficiently admire Lycur-
 " gus, who, though reduced to absent him-
 " self from his country, by the injustice
 " and ingratitude of his citizens, spent that
 " time in qualifying himself to render them
 " the most essential services ! His travels
 " were not directed to amuse his imagina-
 " tion with novelty and variety, nor to
 " gratify an idle curiosity, but to learn
 " from the wisdom of different legislators,
 " and the experience of other ages and
 " and other countries, what might prove
 " most useful to his own. Conscious that
 " nothing can dissolve that duty to society,
 " which requires us to use our utmost pow-
 " er to serve it, a duty not arising meer-
 " ly from mutual compact, and recipro-
 " cal obligation, but of divine original,

“founded on the command of God him-
 “self; conscious, I say, of this indispen-
 “sable duty, he employed the abilities
 “and talents his countrymen had rejected,
 “in forming that system of laws to which
 “they afterwards owed the greatness of
 “their state, and the virtue of the indivi-
 “duals. A savage greatness, indeed, and
 “and a virtue though dazzling and pure,
 “yet harsh and unamiable, such as excites
 “our wonder, but not our love. Gigantic
 “virtue, like gigantic beauty, loses its
 “charms in the air of terror which it wears;
 “some degrees of softness and delicacy are
 “requisite to render either lovely. The
 “gentle emanations of tender humanity,
 “are not only the most pleasing, but most
 “valuable virtues, as the frequent oppor-
 “tunities for exerting them, render them
 “of most general use and comfort.”

The only exercise of this day was the
 adventures of Aristomenes, the Messenian
 general, as follows.

The Messenian army being betrayed
 by their ally Aristocrates, king of Arca-
 dia, was defeated by the Lacedemonians,
 and Aristomenes, the Messenian general,
 retired with the shattered remains of his
 forces, into a castle on mount Eira, and
 fortifying the towns on the coast, abandon-
 ed such as were farther from the sea. A-
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ristomenes, selecting three hundred men from the small remnant of this routed army, made frequent excursions from mount Eira, and laid all the adjacent part of the enemy's country waste; harrassing them so continually, that they could not with any regularity carry on the siege they had laid to mount Eira: but in one of the frequent skirmishes he was engaged in, with the two Spartan kings, he was taken prisoner with fifty of his men, and carried into Sparta, where with them he was thrown from a great highth into a dungeon, the place of punishment for common malefactors. His men were all killed by the fall, but he escaped unhurt; and a fox coming to prey on a carcase that lay near, he caught hold of him, and clapping one hand on his mouth, to secure himself from an animal accustomed to feed on human flesh, he took fast hold of his tail with the other. The beast immediately directed his steps towards the hole which served him for an entrance, into this place of horror. Aristomenes being thus led on, till the way became too narrow for him to follow; he then let go the fox, and examining carefully the track he pursued, perceived a little glimmering from above, which made him judge he was not in that place far from the surface of the earth. He applied himself

to

to widen this hole with his hands, and worked so effectually, that after much labour, he got out; and repairing immediately to mount Eira, he made a sally from thence by night, fell on one quarter of the besiegers camp, routed them, killed their captain, and plundered their tents. Still his forces were too small to oblige the enemy to raise the siege, but he continued to molest them by his incursions, in one of which he was again taken prisoner by some Cretans, who made part of the Spartan army. From these likewise he escaped, for his keepers being made drunk, he stabbed them with their own daggers, and returned again to his company. But even valour is not a defence against treachery; in the eleventh year of the siege, the castle was betrayed in the night, by a Messenian woman, who was engaged in an intrigue with a Spartan soldier. But though the enemy were introduced into the castle, yet, under the command of Aristomenes, the Messenians maintained an obstinate battle in defence of the place all the next day, till convinced of the impossibility of resisting such superior numbers, Aristomenes chose rather to abandon the place, than to sacrifice the remains of so brave an army. Yet even then, he could not prevail with himself to give up the common
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cause, but selecting a body of five hundred men, he asked, if they would once more venture their lives with him, to which receiving a ready consent, he proposed to them his design of going to surprize Sparta, while its chief strength was employed in the plunder of Messenia. Three hundred Arcadians joined them in this enterprize, by whom it was entirely frustrated, for Aristocrates, still treacherous, sent notice of the design to Anaxander king of Sparta, whose answer falling into the hands of the Messenians, acquainted them with the baseness of their ally, and obliged them to relinquish their design; which, as it ought, fell heaviest on Aristocrates, who was stoned to death by his own subjects, and a pillar was erected to perpetuate the remembrance of his infamy, and their just punishment of his treachery: while Aristomenes ended his life honourably, in still fighting for his country, or died peaceably in the arms of a daughter, whom he had married in Rhodes; for the accounts of the manner of his death vary, though all agree in the glories of his life.

H I S-

HISTORICAL CATECHISM.

LESSON XXXIX.

Q. Who was the first king of Lacedæmon?

A. Lelex; being said to have reigned there about the about the 2500th year of the world.

Q. Was the country then called Lacedæmon?

A. No; from Lelex we are told it received the name of Lelegia. Eurotas, the grandson of Lelex, having built a city, gave it the name of Sparta, from his daughter and only child Sparte, from whose husband Lacedæmon, the country, received the appellation it so long bore; but though they were at first thus distinguished, in time the names became used for both the country and town indifferently.

Q. Did the kings of Sparta at first make any great figure?

A. So far from it, that we know little of them besides their names, till Tyndareus the fifth king in succession from Lacedæmon, who seems also to owe his distinction more to his wife, his children, and to Hercules,

cules, than to any considerable actions performed by himself.

Q. What did Hercules do for him?

A. Tyndareus, after having disputed the succession to the throne with his half brother Hippocoon, was obliged to quit his pretensions ; till Hercules, having killed Hippocoon and his ten sons, Tyndareus came to the quiet possession of the crown.

Q. Who was Tyndareus's wife?

A. The beautiful Leda, by whom he had two sons, the renowned Castor and Pollux, who, from their great exploits, were supposed more than human, and therefore Jupiter was said to be their father.

Q. Had Tyndareus any more children?

A. Yes, two daughters, Clitemnestra, married to Agamemnon, and Helena, married to Menelaus, Agamemnon's brother, who in the right of his wife became king of Sparta, after the death of Tyndareus, who survived his heroic sons. The infamous conduct of these two women, seems to have better suited the criminal correspondence, to which the birth of their brothers was attributed, than the actions of such heroes as Castor and Pollux.

Q. As you have in your history of the kingdom of Argos, given an account of the Trojan war, I shall not trouble you with any questions concerning it, nor make you
repeat

repeat any thing you have said of Clitemnestra and Helen, nor even of Menelaus, who seems to have lived quietly with Helen, after he recovered her by the destruction of Troy, since no action of moment is recorded of him from the time of that famous siege. But be so good as to tell me what children he had by Helen?

A. Only one daughter, named Hermione, whom he married to Orestes, son to his brother Agamemnon; but afterwards taking her from him, gave her in marriage to Pyrrhus, king of Epirus, the son of Achilles.

Q. Did Orestes quietly acquiesce in this treatment?

A. That fact is not perfectly ascertained; Pyrrhus was killed, whereupon Orestes got Hermione again; and from thence it is supposed probable, that the death of Pyrrhus was the consequence of the injured husband's revenge.

Q. Did Orestes succeed Menelaus on the Spartan throne?

A. He did, and was at the same time possessed of the kingdoms of Argos and Mycena.

Q. Did his family long enjoy the kingdom of Sparta?

A. No, his son Tisamenus was expelled the kingdom by the Heraclidæ; and with him

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him ended what is called the first state of Lacedæmon, after having lasted about four hundred years.

Q. When did this happen?

A. In the two thousand nine hundred and second year of the world. One thousand one hundred and two years before Christ.

Q. Who then bore sway in Israel?

A. Samuel. The Israelites having no king till nine years afterwards.

Q. What alteration was made in the government of Sparta, by the accession of the Heraclidæ.

A. From a monarchy it became a dyarchy; the state being afterwards governed jointly by two associated kings, of whom the first were Eurysthenes and Procles, twin brothers.

Q. Little account I think is given of their actions; what of most moment is recorded of their successors?

A. Agis, the son of Eurysthenes, having imposed a tribute on the country of Sparta, the inhabitants of Helos rebelled, but were soon subdued by him, and being made prisoners of war, he condemned both them and their posterity to perpetual slavery, and ordained, that all other slaves to the state should likewise be called Helotts. By these slaves, all servile offices were performed,

formed, and indeed they were the only husbandmen and artificers, the Spartans esteeming every employment but arms, below the dignity of a freeman.

Q. As we know little more of the Spartan kings for four or five successions, than their names, you may pass on to Lycurgus?

A. Poledectes dying without issue, Lycurgus, his younger brother, ascended the throne, but the widow of Polydectes proving with child, and afterwards being delivered of a son, whom Lycurgus named Charilaus, he proclaimed the infant king, and only took upon himself the title of guardian.

Q. Did he long exercise this office?

A. No. Finding that the queen dowager had raised a party against him, by whom he was accused of a design to supplant his nephew in the kingdom, he withdrew himself from Sparta; but more from a desire of qualifying himself to become of greater service to his country, than in consideration for his own safety.

Q. Where did Lycurgus go when he left Sparta, and what were his views?

A. Lycurgus's aim being to improve the form of the Spartan government, he first went to the isle of Crete, famous for the wisdom of those laws which Rhadamanthus and Minos, two kings of that island, had

at

at different times instituted. From thence he travelled into Asia and Egypt, gathering from every country what he thought might prove useful to his own, but principally from Crete, where he found much that appeared to him worthy of imitation.

Q. What time did he spend in his travels?

A. Ten years.

Q. When did Lycurgus return from his travels?

A. Eight hundred and eighty four years before Christ, in the three thousand one hundred and twentieth year of the world.

Q. Who then reigned in Israel and Judah?

A. Jehu in Israel, Athalia in Judah: each of them having then just ascended the throne.

HISTORICAL CATECHISM.

LESSON XL.

Q. In what manner did Lycurgus act after his return to Sparta?

A. With some difficulty he obtained the power of changing the constitution; and began with restraining the prerogative of the king's; for which purpose he instituted

ed a senate, consisting of twenty eight persons, none of them under sixty years of age; the kings were added to this number, and were considered as the chief members, though without any particular privileges.

A. What was the office of this senate?

A. It was the supreme court of judicature, and indeed was possessed of the whole executive power, though an appeal lay from them to the people. Thus the kings became little more than officers of pageantry; except in time of war; for in the field their power was much more extensive than in the city.

Q. Was this the only assembly Lycurgus instituted?

A. No, he appointed two assemblies of the people, the lesser consisting only of the citizens of Sparta, the greater admitting the whole body of the Lacedemonians; but the power of these assemblies was very small. The time of their meeting or continuing together, depended on the senate's pleasure; these proposed what they thought convenient, and the people might ratify or reject it; but had not the liberty to debate, or even to deliver their opinion upon it: they were likewise excluded from all offices in the state.

Q. Did Lycurgus in any other of his institutions

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stitutions shew himself more favourable to the people ?

A. He made them ample amends by causing an equal division of all the lands in the kingdom, whereby every family had a sufficient portion to maintain it in the frugal manner of living he introduced.

Q. What alteration did he make in the money ?

A. He forbid the use of gold and silver, instituting iron money in its place, of a coin so large, that a trifling sum was of very great weight, and cumbersome, and being current only in Sparta, prevented the importation of luxuries and varieties from other countries.

Q. What method did he take to prevent private intemperance ?

A. He caused all the men in the city to eat in one common hall, without distinction of dignity ; an ordinance which even the kings were not excused from obeying. Every one sent in his provisions monthly, with a little money for other contingences, and all things were excluded from these meals that tended rather to indulgence than nourishment. To this table the children were likewise sent to learn temperance from example, and wisdom from the conversation of their seniors.

Q. What

Q. What method did he order to be taken in the education of children?

A. He ordained that an infant as soon as born should be exposed to public view, and if by deformity or weakness it appeared not likely to become an useful member of society, it was barbarously exposed to perish on a mountain near Taygetus; if it proved free from such defects, it was delivered again to the parents, to be nursed in the most hardy and severe manner.

Q. How long was the care of it allowed to them?

A. Until seven years old; from which time, if a boy, it was esteemed the child of the public, and assigned over into a proper class or company, where even in its sports and exercises, it was inured to the severest labour, and even cruelty, there being a yearly custom of whipping the boys at the altar of Diana Taurica, which they so much piqued themselves on bearing patiently, that sometimes they would suffer it to be continued without complaint till they died on the spot.

Q. How long did they remain in the first class?

A. Until twelve years old, and then were removed into another, where martial exercises became their employment; and they were frequently engaged in mock combats,
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if we may call them such, wherein they fought so desperately, as frequently to lose their limbs, or their lives. Thefts performed with danger and dexterity were encouraged; but if for want of due art they were discovered, the lads that committed them were punished. We are told of a boy who having stolen a fox, and concealed it under his coat, suffered it to tear out his bowels rather than discover the theft by complaining. At meals, questions were proposed to these youths, which they were required to answer with readiness and brevity, whereby they learnt that conciseness of speech, which was distinguished by the name of Laconic.

Q. How long did their minority last?

A. In all probability till thirty years of age, for till then they could not marry, enter into the army, nor bear any office in the state; but if they did not enter into wedlock soon after that term, they were publicly disgraced.

Q. How were the girls educated?

A. With almost as little delicacy as the boys, to the entire disregard of the things that appear to us the most essential to decorum. They were not deemed marriageable, till twenty years.

Q. Was there not a cruel law among the Spartans, called the Cryptia, or secret act?

A. There

A. There was; it was one cruelty founded on another. The inhumanity with which they treated the Helotts made them fear the great increase of their numbers, as they might become able to revenge the injuries they received; by this act therefore, it was ordained, that from time to time, companies of young men should be sent into the country, who concealing themselves all day in the woods should in the night kill all the Helotts they could meet with, but this is a law too barbarous to be ascribed to Lycurgus.

Q. What became of Lycurgus after he established his laws?

A. He prevailed with the senate and people to bind themselves by oath to observe his institutions till his return; and then leaving Sparta, is said by some to have starved himself at Delphi; by others to have died at Crete; ordering his body to be burnt, and his ashes to be thrown into the sea, lest his corps, by being carried back to Sparta, might afford the people a pretence of freeing themselves from their oath. With Lycurgus's settlement, the second state of Lacedæmon concludes, it being from that time rather a commonwealth than a kingdom.

Q. When was the Ephori established?

A. About seven hundred and ten years before Christ.

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Q. What was the Ephori ?

A. A magistracy composed of five persons, chosen annually, designed as protectors of the people against the encroachments of the senate. This magistracy is supposed to have been instituted in the reign of Theopompus, the second in succession from Charilaus.

Q. What was the next considerable event wherein Sparta was concerned ?

A. The first Messinian war, to which the revenge taken by a Messenian for an injury he had received for a Spartan was the immediate occasion, but a long course of enmity had disposed them to it.

Q. What was the success of it ?

A. After it had continued near twenty years, the Messenians were reduced to submit to the good pleasure of the Lacedemonians, who imposed very tyrannical terms ; and Aristodemus king of Messenia, who in obedience to the oracle, had sacrificed his daughter by way of a propitiatory offering to the Gods, killed himself at her grave.

Q. When did this war end ?

A. Seven hundred and twenty four years before Christ, and in the year of the world 3280.

Q. Did the Messenians remain contented in their servitude ?

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A. For thirty nine years they submitted to it, their strength not being sufficiently recruited to admit of an attempt to throw off the yoke that galled them, but then at the instigation of Aristomenes, a young man of extraordinary courage and capacity, after having entered into alliance with the Argives and Arcadians, they took up arms.

Q. Were the Messenians more successful in this war than in the former?

A. By no means. For a considerable time the valour of Aristomenes rendered the event doubtful, but at length, the superiority of numbers on the Spartan side, and the treachery of a Messenian woman, wrought the total overthrow of the latter, and the Lacedemonians got entire possession of the whole country of Messenia.

Q. What became of Aristomenes?

A. Committing the remainder of the Messenians to the care of his sons, some say he was killed in a skirmish with the Spartans; others, that he died at Rhodes, whither he retired to a daughter he had married there.

Q. What was the fate of the Messenians?

A. Invited by the prince of Rhegium, who was at war with the Zancleans, on promise, that if he conquered, he would give them the enemies chief town; they took

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took Zancle, and incorporating themselves with the inhabitants, who were originally Grecians, they destroyed the old city, and built a new one near a mile distant, and gave to it the name of Messene, which it still bears.

Q. In what year did the second Messenian war end?

A. In the year of the world 3333, and 671 years before Christ.

Q. Who then reigned in Lydia and Media?

A. Ardys II. successor to Gyges, was then king of Lydia, and Dejoces of Media.

Q. Who in Assyria and Judah?

A. Esarhaddon reigned in Assyria and Babylon, and Manasses was king of Judah.

RELIGIOUS DIALOGUE CONTINUED.

Gov. When you consider the importance of the subject, you will not wonder, that I am desirous of examining how far you retain the instructions that have been given you concerning the foundation of your faith, as well as of the principal articles of the Christian religion.

Schol. I hope I do not only remember them at present, but shall always remember them.

Gov. Pray then, tell me what proof there is, that such a person as Jesus Christ, ever lived?

Sch. That there was such a person, who preached in Judea, and was crucified there, by Pontius Pilate, the governor of Judea, is not only affirmed by Christians, and acknowledged by Jewish writers, but mentioned, as an undoubted fact, by several of the most distinguished, and best Pagan Authors.

Gov. But on what grounds do we say, He was the Son of God?

Sch. On the surest and most unquestionable. God, himself, by a voice from heaven, declared him so at his baptism, to which John the Baptist, who knew him not before he heard that voice, and therefore could be no collusion, bare his record; many of the Jews allowing that all John said of him was true; and again on his transfiguration; attested by those who heard the voice, and saw his glory; and who laid down their lives in confirmation of their testimony, Nathaniel, the Israelite, without guile, acknowledges Christ to be Son of God, as well as king of the Jews; the Ethiopian Eunuch was baptized into this faith; and the Apostle to the Hebrews, in order to convince them of the excellency of the

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the Christian above the Jewish dispensation, brings many arguments to prove that the author of it was the Son of God, "and the express image of his Person," who had, as a Son, the whole nature of God the Father in him. These evidences, were there no other, I should think fully sufficient, whereon to ground surely, this most important article of our faith.

Gov. So, indeed, it should seem: if not, we can hardly hold ourselves excuseable, if we do not, what our Saviour so reasonably required of the still doubting Jews; "Search diligently the scriptures, and consider well his miracles," that we may, like Thomas, "be no longer faithless, but believing." I should be glad, if you would tell me, however, what proof you can produce, that these miracles, were certainly wrought; a point, which at this distance of time, stands us in great need to be well assured of.

Scho. The most able of those, who wrote against the Christians, acknowledge, that such miracles were performed; the Jews confess it; and had not the evidence of those facts been very credible, we cannot suppose, that so many persons of high rank and great abilities, both Greeks and Romans, would have relinquished the considerable posts, some of them possessed, and

the hope of all future wealth and preferment, to follow a sect whose leader had been crucified, and whose disciples had nothing but poverty and sufferings to expect.

Gov. We read in the bible, that the Jews, when they confessed the supernatural power of Jesus, attributed it to the assistance of the devil: what have you to say to that?

Scho. Whatever power we may suppose an evil spirit to possess; it would be the highest absurdity, to believe, he would impart it to be used in confirmation of a doctrine which tended to overthrow his own dominion; to reclaim men from wickedness, and establish them in all purity and godliness, both of heart and action. The preacher, who exhorts his disciples, to a more perfect and more sublime degree of virtue, than the best and wisest Pagans ever thought, or even Moses required, could not be inspired by an evil spirit. And this accusation our Saviour himself confutes, in the most convincing terms.

Gov. Did our Saviour give any proof of supernatural power, beside the miracles he wrought?

Scho. Yes; a most astonishing one, by rising from the dead, the third day after his crucifixion and burial!

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Gov. Is there good evidence that he did so ?

Scho. The strongest that ever was given of any fact. The Apostles, as well as the rest of the Jews had been so prepossessed with the expectation of a temporal prince, that all our Saviour's endeavours to undeceive them, proved insufficient. He told them, his kingdom was not of this world; but yet, still they looked, "When he should restore the sceptre to Israel." But when they saw him seized, condemned, and crucified; this hope could no longer exist; and even their faith seemed staggered; at least, fear of a like fate disposed some of them to conceal it.

Gov. Did the Apostles appear to have any expectation of our Saviour's resurrection ?

Sch. No. Altho' he foretold it, so miraculous an event, seems to have been so much above their belief, that they did not understand it; therefore, were not disposed to believe the fact, without full evidence. We are easily convinced of an event we expect; but strong proof is requisite to persuade us of the reality of a fact, which we had considered as impossible. They had no favourable prejudices to assist the evidence; the irresistible power of truth therefore could alone convince them.

Gov. What proof did they give of their conviction ?

Scho. So strong an evidence, of the supernatural power of their Master, left them no possibility of doubting his being the Son of God ; and this assertion, with that of his resurrection from the dead, they sealed with their blood, many of them suffering martyrdom in the cause. Most ancient facts we believe on the word of writers, who by their manner, and established reputation, appear credible ; but here, we have such proof of the writers sincerity, as may justly remove all doubt of their report.

Gov. Might not the apostles from interested views, aim, by this assertion, to deceive mankind ; and suffer death only to avoid the shame of a recantation ?

Scho. Surely, no person can believe them actuated by such a motive, who reflects on the little reason they had to look for any other, than sufferings and death. Our Saviour had forewarned them to expect the same treatment, as was given to him ; and, indeed, what better could they hope ? but yet, while his sufferings were recent, we see them boldly preaching his divinity, his resurrection and his doctrine ; exposing themselves to dangers of every kind, without any probable prospect of reward.

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Gov. Do you consider a man's suffering martyrdom, as a proof of the truth of his doctrine?

Sch. The voluntary death of the preacher, can only prove his belief of the assertion for which he suffers; if therefore, that is only some point of opinion, founded on reasoning; or, even a persuasion of supernatural internal lights; it may be conceived on no better grounds, than error or superstition; and the martyrdom of the preacher, though a strong evidence of his sincerity, yet can by no means establish the truth of his doctrine. The reason of man is so very imperfect, that error will creep into the minds of the wisest and best men. But the case was very different in regard to the apostles.

Gov. Wherein did that difference consist?

Sch. They asserted facts their eyes had beheld, not opinions formed on the conclusions of fallible human reason. Of nice disquisitions, few are competent judges, but all who are not blind, know what they see. If we suppose that there was any deception in the wonders our Saviour wrought, however the multitude might be imposed upon, it must be known to the apostles, who were his constant companions, and without whose collusion, no deceit could have been

carried on; of the truth of his miracles; therefore, they were competent, (I may say) infallible judges; and not less so of the truth of his resurrection; no person can doubt but they must know whether they saw him, and conversed with him. Those assertions, therefore, which they sealed with their blood, were plain and evident facts, wherein they could not be deceived, either by the treacherous artifice of others, nor by the error and weakness of their own understanding. I am, my dear Mamma, Your most dutiful and affectionate daughter,

MARIA MILTON.

L E T T E R XXV.

My dear Mamma,
YOUR observation, that I have forgotten Miss le Maine, is, I think, a severe reproach to me; as my not having spoken of her very lately, looks as if I found her a less pleasing subject in proportion as she becomes less the object of ridicule and censure; but I hope, that was not my reason, as I therein should be particularly blameable; for the constant discouragement you always gave to any inclination I shewed to either, ought to have taught me to repress every disposition of so malevolent a nature. I

I mentioned the effect Mrs. Wheatley's lecture against painting the face, seemed to have on Miss le Maine. The appearance was not deceitful; it did indeed operate so powerfully, that the next morning, she came down stairs, as pale as possible; except a little redness of eye-lids, occasioned by some tears she had shed, for the loss of those roses which before bloomed in her cheeks. She seem'd ashamed to shew her face in dishabille; and I make no doubt, but her confusion, would have well supplied the place of the art she had relinquished, if the use of that destructive composition had not so far damaged her skin, as to render it less susceptible of nature's best paint, a blush. Her eyes, instead of an affected vivacity, and an unfixed wandering from object to object, were cast with languor on the ground. Vexation had driven away the smiles which were before indiscriminately shed around her, even on the gravest occasions, with a design of playing off some pretty dimples, which grace her cheeks. Neither her air, her motions, nor her voice had escaped the influence of this mortifying change; the first had lost that self-satisfied negligence which had distinguished her but the day before; her motions, instead of being quick,

and

and abrupt, were slow ; her voice was sunk to a much lower key, and shewed that nature had formed it uncommonly sweet. I think the greatest friends to art must have allowed, that she was more than recompensed for the sacrifice she had made, by the grace, delicacy, and modesty, she had acquired thereby.

Mrs. Wheatley, charmed with her docility, embraced and thanked her ; and though she is not accustomed to compliment her scholars on their persons ; yet in this case, she thought it right to make some amends to the vanity she had mortified, and told Miss le Maine, she had done an injury to nature, in disguising by art the uncommon bounty with which nature had treated her ; adding, “ If I were not
 “ too well acquainted with the good dispositions of my young friends, to suspect
 “ them of any latent meanness, or malevolence ; I should fear your kind compli-
 “ ance with my inclinations would make
 “ your time here pass disagreeably ; for
 “ your native charms now render you so
 “ lovely, that you could not fail of exciting
 “ envy in every breast that harbours
 “ so criminal and painful a passion. But
 “ these, my dear, give me a far inferior
 “ pleasure, to that I receive from this proof of
 “ the

“ the goodness of your heart, and the sweet-
 “ ness, (I will add,) nobleness, of your dis-
 “ position. I am sensible, what you have
 “ done, required no small effort; and the
 “ esteem you have raised in me by this con-
 “ quest over yourself is greater than I can
 “ express.”

Here Miss le Maine, whose spirits were
 much oppressed, shed a few tears, but en-
 deavouring to recover herself, sobbed out,
 “ Pardon me, madam, I am ashamed of my
 “ weakness.”

“ You have no reason, my dear, (replied
 “ Mrs. Wheatley;) if there be some weak-
 “ ness in your extreme sensibility, on this
 “ occasion, it only serves as a shade to heigh-
 “ ten the lustre you acquire by so readily
 “ relinquishing a thing to which your at-
 “ tachment was so strong: the merit of
 “ your conquest is proportionate to the pain
 “ it gave you; if your reason was perverted,
 “ you have given an evident proof that it
 “ had not lost its strength; and that, supe-
 “ rior to prejudice, you can exert its power,
 “ when ever you judge it requisite; and
 “ shew, that if example could lead you into
 “ a folly, your good sense, on the first
 “ moment of reflexion, enables you to dis-
 “ claim, and despise it.”

Miss le Maine received courage from Mrs.
 Wheatley's behaviour; and being better
 pleased

pleased with herself, she recovered her spirits. I endeavoured to conform to my governess's views, and took the first opportunity of telling her how lovely I thought her; some other of the young ladies did the same, and before night, I think she ceased to regret her artificial charms. Indeed, her speedy compliance with Mrs. Wheatley's desire, her ready conviction of the impropriety of a favourite error, shew a most amiable disposition, and give the justest grounds to believe, she will as effectually conquer every other folly; but this must be a work of time. As her mortification abated, her affectations returned, but they now appear in a different light; for the esteem she has raised in every one, banishes all disgust; and what before were looked upon as faults are diminished into foibles, by the favourable medium through which they are beheld, and while they are observed with complacency in consideration of her good qualities, no one doubts, but a little time and care will entirely cure her of all that now casts a shade over her merits; thus powerfully does a strong prepossession in a person's favour operate: and is not this a lesson to every one, to endeavour to obtain the good opinion of others, which will incline them to esteem our virtues the more highly, and

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to excuse our frailties? an indulgence most of us stand so much in need of.

We have, however, a young lady in the house, who seems to have no occasion for any prejudices in her favour, her merit being such, as might almost stand the test of envy, and certainly will bear the nicest scrutiny of reason, regulated by justice. The person I am speaking of is a Miss Lenthall. She was sent to this school at eight years old, and remained here till eighteen. She left it about a year and half ago, and is now come on a visit to Mrs. Wheatley's, a favour they had much wished, and she had long solicited, but without effect, till her brother falling ill of the small-pox, a distemper she has not had, her parents, fearful of her taking the infection, were glad to comply with her request of coming hither. Not being at all afraid of the small-pox, which her brother has in the most favourable manner, she had no desire to leave the house; but her parents, I suppose, considering she ran a double hazard, for she is extremely handsome, would not suffer her to remain; and she with pleasure seized the opportunity of making her long wished for visit to the friends, and instructors of her youth. The joy in meeting was mutual, and I never saw people take more delight
in

in each others company, than she and our governesses. She is indeed most uncommonly amiable; with every advantage of person, a very excellent understanding, and much knowledge, she is entirely free from affectation and conceit. Her disposition seems naturally grave, or rather composed, for there is a placid cheerfulness in her manner and countenance, joined with the greatest gentleness and sweetness imaginable; her conversation is extremely entertaining, and even instructive, though entirely unassuming. I had never greater reason to be pleased with my age than now, that it entitles me to a place in their society; while my juniors are amusing themselves in more juvenile pleasures; and I should be ungrateful for the goodness with which Miss Lenthal treats me, had I omitted to mention her merits to you. I wish her parents fears may procure to us a long enjoyment of her company. But I must no longer indulge myself on so pleasing a subject, for it is time I should proceed to the school exercises and catechisms.

One of the young ladies was desired to write down any remarkable actions preformed by particular persons in the battle of Marathon, which she did as follows:

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The Persians seeing the battle lost, fled in great disorder to the sea-side, in hopes of finding that safety in their ships, which the land no longer afforded them. The Grecians pursued them with ardor, and Cynægirus being one of the foremost in the pursuit, as he had been one of the bravest in the battle, caught hold of a Persian Galley; wherein several of the enemy had taken shelter, and held it with his right hand from putting off from shore, till that hand was lopped off, whereupon he immediately seized it with his left, but having lost that likewise, he fixed his teeth in it, and would not let go till he expired.

I know not, continued she, whether one can properly add the account of Eucles, as since that was not any part of the action, yet his joy for the success of his countrymen, and the desire of communicating it, ought not to be forgotten, since it shewed a degree of zeal and ardour, hardly to be paralleled: for, no sooner was the battle over, but without staying to have his wounds dressed, he ran to Athens; and, as if he lived only in his desire of publishing the glory of his country, threw himself in at the door of the first house he came to, crying out, "Rejoice, we are triumphant!" and immediately expired.

Mrs.

Mrs. Wheatley observed, that both these stories were greater proofs of courage than of prudence, and rather to be wondered at than applauded ; but that it is easy to imagine courage may be so heated by action and joy rise to such excess, by a very fortunate event unexpectedly befalling our country, as may for a time overthrow the wisdom of the wisest man ; and tho' the actions he perform, during those moments of intoxication, may not deserve much applause, yet we cannot but admire and reverence the motives.

Another young lady was desired to give an account of what passed most worthy of notice in Athens, between the invasion of Greece by Datis, and Xerxes's more powerful attack on that country.

I think, said she, the contention between Aristides and Themistocles, was the most memorable action of that period. After the death of Miltiades, these two great men were rivals in the favour of the Athenians, which might be a stronger reason for the enmity between them, than the contrariety of their dispositions ; though that was as great as possible. Themistocles was brave and enterprising, wise in council, intrepid in war, ambitious of fame, and zealous for the honour of his country ; great quali-

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qualities, had they been regulated by justice ; but he paid less attention to the means he pursued, than the end he aimed at ; subtle and artful, he little regarded the justice of the steps which were to lead him to his purpose.

Aristides was brave and wise, but prudence directed his valour, and justice was the companion of his wisdom ; he was mild, sincere, and gentle, both in his mind and manners. No man more truly loved his country, but still he preferred equity to her particular interests : and though ever ready to shed his blood in her service, he would not sacrifice his virtue to advance her power or glory.

Such a man as Themistocles was better formed to acquire popular favour, than the gentler and more virtuous Aristides. Accordingly, he contrived to have his rival banished by the Ostracism, and we have on this occasion a remarkable instance of the mildness of Aristides. When the people were giving in their suffrages, a man who could not write, brought his shell to Aristides, who was unknown to him, and desired he would write Aristides upon it. Has he ever injured you ? said Aristides : Not in the least, answered the man, nor do I even know him ; but it hurts me to hear him
every

every where called, the Just. Aristides made no reply, but complied with the man's desire; and without expressing the least resentment at his sentence, on his departure from the city, prayed that the time might never come when Athens should have cause to remember him.

He had been three years in exile, when Xerxes invaded Attica. The Athenians then thought proper to recall him, lest he should go over to the Persians. A proof they little knew him, for, before his sentence was reversed, he used every means in his power to encourage his country-men to defend their liberty, and after his return, thinking Themistocles, a most useful citizen in such an exigence, he contributed his interest towards his advancement; a generosity which gained him the confidence of Themistocles.

Mrs. Wheatley thanked her scholar, for the performance of the task she had given her, and said, she was sorry that the most extraordinary part of the circumstance relative to the oyster-shell was its being presented to Aristides, to write his own name thereon; for, added she, "It is too common for bad people to hate those who stand high in the opinion of the world, for their virtues; they feel it a reproach to themselves, for their deficiency," and

“ and the more their hearts silently esteem
“ the merit, the more inveterate their hatred
“ to the possessor; virtue in quiet and obscu-
“ rity does not offend them, nor is it the
“ object of their envy, for by endeavour,
“ they might obtain it, but they are envi-
“ ous only of the applause given to it by
“ others; and many like this Athenian
“ would gladly banish every one who has
“ gained so high a title, as that of the just.”

HISTORICAL CATECHISM.

LESSON XLI.

Q. What was the next memorable event in Greece?

A. The war they entered into with Darius, king of Persia.

Q. What occasioned that war?

A. The instigation of Hippias, as already mentioned, was thought to have some share in it; but the chief cause was, the part the Athenians had taken in the revolt of the Ionians.

Q. What connection had the Athenians with the Ionians?

A. The Ionians, Eolians, Carians, with several other small nations, situated on the sea

sea coasts of the Lesser Asia, were Grecian colonies; and comprehended under the appellation of Asiatic Grecians. They had enjoyed liberty for five hundred years; when they were conquered by Cræsus, king of Lydia, and rendered tributary to him. When that prince became himself the subject of Cyrus, these Asiatics were obliged to follow his fortune, and submitted to the Persians; who placed governors over their cities.

Q. Did they acquiesce quietly in this servitude?

A. No. Even in the time of Cyrus, they endeavoured to shake off the Persian yoke; but without success. When Darius Itaspes made an irruption into Scythia, he left these Asiatic Grecians, to defend a bridge, he had built over the Ister, in order to secure a retreat, if he failed in his enterprise.

Q. How did they acquit themselves of this charge?

A. Hearing that Darius was reduced into great difficulties, they thought that by destroying the bridge, they might effectually deliver themselves from their slavery, as he and his army must infallibly perish in Scythia. Miltiades, then governor of the Thracian Chersonesus, warmly sollicitated them

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them to seize so favourable an opportunity; but Histiaëus, tyrant of Miletus, a small city in Ionia, persuaded the other tyrants or governors, that their power must fall with the Persians, who were the only support of their sovereignty, and made them see the imprudence, therefore, of the action: Thus the bridge remained till Darius's return; and these Asiatic Grecians conducted him and his shattered forces safe back into Asia.

Q. Did Darius carry back all his army into Persia?

A. No. He left eighty thousand men with Megabyzus, who reduced Thrace, and desirous of subjecting Macedonia, sent ambassadors to Amyntas, king of that country, to require him to acknowledge the sovereignty of the Persian king.

Q. In what manner was that to be done?

A. By sending earth and water; those were the terms always used by the Persians in that demand, as a symbolical acknowledgement, that they were sovereigns of all that was contained in those elements.

Q. Did Amyntas comply with this demand?

A. He agreed to do so, but his son Alexander caused the ambassadors to be put to death.

Q. Did Histiaëus continue in the Persian interest?

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A. No. Offended that Darius under a pretence of affection, but in reality from a fear of him, carried him into Asia, and kept him in a kind of honourable imprisonment, he by his emissaries contrived to stir up the Ionians to rebellion, in hopes of being employed to suppress it. His scheme succeeded in part. Darius sent him thither for that purpose, but the Ionians would not put confidence in him.

Q. Were the Ionians successful?

A. At first, with the assistance of the Athenians, their affairs seemed to prosper; they laid waste the Persian frontiers, and burnt Sardis, the capital of Lydia, but in a few years were totally subdued, and Histæus perished in the war.

Q. Did not the burning of Sardis greatly exasperate Darius?

A. So much, that he immediately vowed revenge, and ordered a person every time he sat down to table to cry out, "Sir, remember the Athenians."

Q. In what manner did Darius begin to execute his design against Greece?

A. He sent messengers to the several cities separately, to demand earth and water. The Lacedæmonians and Athenians, threw the messengers into deep pits; telling them they might there find enough of both, but some of the Islands, particularly Ægina, submitted.

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Q. What was the consequence of their doing so?

A. It occasioned a war between the Athenians and Æginetans; to the advantage of the former.

Q. Did Darius prosecute his intention?

A. Yes. He sent an army into Greece, consisting, according to the lowest computation, of an hundred and ten thousand men, under the command of Datis, a Mede; with orders, to bring the Athenians and Eretrians prisoners to him, and to lay waste their country.

Q. Did the success of Datis answer his master's expectation?

A. So far from it, that his army was defeated in the plains of Marathon, ten miles from the city of Athens, by the Athenian army, which consisted of only ten thousand men.

Q. Who commanded the Athenians?

A. Miltiades.

Q. What became of him afterwards?

A. He was sent with a fleet to chastise the islands that had taken part with the Persians; most of them he reduced, but miscarried in his attempt on the isle of Paros.

Q. What was the consequence of that miscarriage?

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A. On his return home, he was accused of being in league with the Persians, and of having designedly failed in his attempt on Paros. He was at that time confined to his bed by a hurt he had received from a fall while he was in Paros: his friends appeared in his defence, but could prevail no further, than to get the sentence of death pronounced against him, changed into a fine of fifty talents.

Q. Was he able to pay the fine?

A. No: and therefore was imprisoned; but after lying some time, his bruises turned to a gangrene, and killed him. Nor would the Athenians suffer him to be buried, till Cymon his son, took the debt on himself. This unworthy treatment of so very great a man, was supposed not to arise from any real suspicion of his fidelity, but from a mean fear, lest his virtues should give him too great an influence in the government.

LESSON. XLII.

Q. Were there any other Athenians who particularly distinguished themselves at the battle of Marathon?

A. Yes: Aristides and Themistocles.

Q. Did the Persians immediately renew their attempts on Greece?

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A. Not till after the death of Darius ; but Xerxes, his son, when he ascended the throne, finding great preparations made by his father for that purpose, determined to take revenge on the disgrace the Persians had suffered ; and that he might do it effectually, spent four years in making additions to his army and fleet, and providing them with all necessaries.

2. Of what numbers did his land army consist ?

A. That is a particular wherein historians much differ, some computing them at two millions and an half ; but the most moderate account is, seven hundred thousand men, besides women, slaves, and other attendants ; which in the Persian armies were generally equal to the number of soldiers : Nor were the forces on board his fleet much inferior.

2. How did he pass his army over the Hellespont ?

A. On a bridge made of boats, fastened together, and well anchored.

2. Did all the Grecians unite against him ?

A. No. Many were intimidated by the account of his formidable preparations, and either refused to fight against the Persians, or delayed to concur, till they could form some judgment of the event : So that the

burden of the war lay almost entirely on the Lacedamonians and Athenians, the two most powerful states of Greece.

Q. Where did the Grecians first meet the Persian army?

A. At the straits of Thermopylæ, a narrow pass which divides Thessaly from the rest of Greece, and chosen by them as most advantageous, because the Persians could not there make use of all their army, as the pass was but twenty five feet wide.

Q. Who commanded the Grecian army?

A. Leonidas, one of the kings of Sparta, though in his little army, which consisted only of six thousand men, there were but three hundred Spartans.

Q. With what success did these unequal forces engage?

A. For two days the Grecians withstood the attack of the Persians, who continually supplied the places of those that were killed or repulsed by fresh men; nor did the superior numbers of the latter, promise them better success the third day, till a deserter from the Grecian army shewed the Persians a secret way, whereby they might attack Leonidas in the rear.

Q. What were the consequences of so vile a treachery?

A. Leonidas being informed that twenty thousand of the enemy were behind him, seeing

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seeing no longer a possibility of repelling them, but determined to keep his ground, perhaps influenced by an oracle that had declared, either the city of Sparta, or one of her kings must perish, dismissed all his army, except his three hundred Spartans. These he led in the night to Xerxes's camp, which they attacked, and made prodigious slaughter, till daylight discovering the smallness of their numbers, they were surrounded and slain. Twenty thousand Persians are said to have been killed in this action.

Q. When was the battle at Thermopylæ fought?

A. In the year of the world 3524; 480 years before our Saviour.

Q. What measures did Xerxes take after this memorable engagement?

A. Disconcerted by so extraordinary a proof of Grecian valour, he chose to try his fortune next by sea; and encountered the Grecian fleet, commanded by Themistocles the Athenian, at Artemesium, where he lost a great number of his ships and men; but the Grecian fleet, as much inferior to the Persians as their land army, was so much shattered in the battle, that it was obliged to quit its station, and make into port, in order to be repaired.

Q. What use did Xerxes make of this opportunity?

A. He marched to Athens, which the citizens were obliged to abandon at his approach, not having been able to prevail with their confederates to engage in the defence of their city. Some few remaining citizens retired into the citadels, and rather than surrender, suffered themselves to be put to the sword, when the castle was taken by storm.

Q. Where was the Grecian fleet at that time?

A. At Salamis; and commanded by Eurybiades, a Spartan, as chief, Themistocles being still commander of the Athenian ships. It was there resolved to employ all their forces to defend the Isthmus, and abandon the rest of Greece to the ravages of the Persians.

Q. Was this resolution executed?

A. Themistocles warmly opposed it, as it was delivering up Attica to the Persians; but finding his opposition vain, he privately sent a Persian prisoner, to inform Xerxes that the Grecian fleet was preparing for flight, and if he at that time attacked them, he might obtain an easy victory.

Q. Did this stratagem succeed?

A. It did. The Grecians found themselves obliged to give battle to the Persians in the straits of Salamis, and obtained a compleat victory, with but small loss on their side.

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Q. Where was Xerxes at this time ?

A. He was seated on an eminence on the shore, with his secretaries by him to write the particulars of the action, which he expected to prove more to the honour of his troops.

Q. Who was most distinguished for their conduct and valour in the Persian fleet, on this occasion ?

A. Artemisia, queen of Halicarnassus one of Xerxes's confederates.

Q. What became of Xerxes after this defeat ?

A. He left three hundred thousand men with Mardonius his general, and prepared to return into Asia, with the rest of his army, but finding the Grecians pursued him, he with a small retinue fled precipitately to Sardis ; and the greatest part of his army perished by famine and pestilence.

GEOGRAPHICAL CATECHISM.

LESSON XVI.

Q. What is the situation and boundary of Russia ?

A. It is situated between the 47° 72° of North latitude, and bounded by the

ice-sea, or frozen-ocean on the north; by Asiatic Russia on the East; by little Tartary and Turkey on the South; and by Poland, the Baltic-sea, and Sweden on the West.

Q. What are the principal rivers in Russia?

A. The Wolga, Don, Dwina, and Dni-eper; there are likewise in this empire, three large lakes, namely, those of Lodoga, Onega, and Peipus.

Q. What provinces have the Russians taken from the Swedes?

A. Livonia, Ingria, and Carelia.

Q. How is Livonia divided?

A. Into two general governments, and one city, with its appendages: first, the government of Riga, which city is the capital of the whole province: secondly, the government of Reval, with a town of the same name. The city, which makes the third part of this division, is named Narva, situated near the lake of Peipus.

Q. What does Ingria, or Ingermanland contain?

A. The chief city is Petersburg, on the banks of the river Nava, built by the Czar, Peter the Great; and is at present the capital of all Russia.

Q. What name does the principal city of Carelia bear?

A. Wiborg.

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Q. Which are the provinces that composed Russia before the conquest you have mentioned over the Swedes ?

A. They are eight in number ; Nowogrod, Archangel, Moscow, Nishnei-Novogrod, Smolensk, Kiew, Bielogorod, and that of Noronesh and Afow ; the capitals all bearing the same name as the provinces to which they belong.

Q. What sort of climate is Russia ?

A. Russia being the largest country on the continent, subject to one monarch, varies much in air, soil, and climate, extending through twenty-five degrees of latitude. In the northern parts, the air is extremely cold for above nine months in the year. The longest day at the town of archangel, is twenty-one hours, forty-eight minutes ; consequently, the shortest is only three hours and twelve minutes. In the southern provinces, the heats are very scorching, for about six weeks in the summer. The soil is in some parts good.

Q. Are not the Russians very unpolished and illiterate ?

A. They cannot, perhaps, yet lay great claim to politeness, nor have they made any considerable figure in the literary world ; but they are much improved in both respects, since the time when Peter the Great

ascended the throne, who found them immersed in ignorance and barbarism.

Q. What means did he take to improve them ?

A. He travelled through most of the European countries incognito; and passed some time wherever he found that any thing useful was to be learnt; particularly in England and Holland, he worked in the docks, gained a competent knowledge in the building of ships, and carried home with him artificers of various sorts, and some persons well read in the most useful sciences. But it was only by the full exertion of the absolute power he had inherited with his crown, that he succeeded in establishing manufactures, and introducing arts and sciences into Russia, the people being utterly averse to receiving them.

Q. What religion is professed in Russia ?

A. The communion of the Greek church, wherein a great number of absurdities are retained, though many of the superstitions of popery are abjured.

Q. What are their commodities for exportation ?

A. Chiefly furs of different sorts, wax, honey, and naval stores.

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Of the KINGDOM of PRUSSIA.

Q. Is Prussia a kingdom?

A. Part of it is so; and of this we shall now speak: it is bounded on the north, by Samogitia; on the east, by the Lithuanian Palatinates; on the south, by Poland; and on the east, by Polish Prussia, and the Baltic sea.

Q. What are the principal rivers in Prussia?

A. The chief are the Weichsel or Vistula, the Pregel, the Memel, the Passarge, and the Alle.

Q. How is Prussia divided?

A. Into the German, and the Lithuanian departments.

Q. What does the first contain?

A. The capital city of the whole kingdom, Konigsberg; but the German department is divided into three governments, namely, those of German-Samland, Old Natangen, and Oberland; the first contains several towns, the best of which is Pillau, lying in the Peninsula, and called the bulwark and key to Prussia: In the second, are the towns of Brandenburg and Bartenstein, and others of less note. The third contains Neidenburg and Osterrode.

Q.

Q. What does the Lithuanian department comprehend?

Q. Little Lithuania, and the Polish governments, which are, Oletzko, Rhein, and Joharensburg. In Little Lithuania is the city of Titfit, lyiug on the river Memel, an opulent trading town, and the next in size to Konigsberg.

It would be unmerciful to make any addition to so long a letter, except the sincere assurances of my being ever, my dear Mamma's most dutiful and affectionate daughter,

MARIA MILTON.

LETTER XXVI.

My dear Mamma,

I Am just returned from a visit to Miss Redmond, where Miss Wheatley was so obliging as to carry me; and indeed the pleasure I received from it, well deserves that I should esteem it an obligation. The modest dignity, accompanied with the greatest sweetness, in that young woman, her placid and contented countenance, would almost incline one to think, a fortune was no blessing. The ready submission she shews to every peevish whim of her mother's, the pleasure

pleasure with which she seems to watch her looks, and the joy that appears in her when she finds she has prevented her wishes, are a sufficient proof that the satisfaction arising from the well performance of a duty, far overpays us for any disagreeable circumstances that may attend it. Her eyes, still more intelligibly than her actions, speak her extreme tenderness for her mother, and it is justly founded; she knows Mrs. Redmond loves her to the utmost degree of maternal fondness, and has beside many virtues; the faults in her temper are the consequences of sickness, and possibly, in some measure, of a grievous alteration in her circumstances, at an age when the mind can not easily conform to a total change of long established habits; and Emily thinking she should be as inexcusable in blaming her for peevish humours, as for the loss of her limbs, as assiduously endeavours to conform to the one, as she warmly wishes to alievate the uneasiness arising from the other. Miss Redmond will not allow that she herself has any right to think, she is unfortunate in being reduced to poverty. She says, "What claim have I to a superiority of rank or fortune beyond the poor around me? Can my having lived in affluence for eighteen years, give me any? Surely, on the contrary, I have reason to
 " be

“ be very thankful to providence, that I
 “ enjoyed so long the blessing of plenty, and
 “ by the education I had thereby the oppor-
 “ tunity of receiving, have the power of
 “ gaining a better subsistence, and by means
 “ less laborious, than most young women,
 “ who like me, have no dependance, but
 “ on their industry. For these peculiar
 “ favours, may I be always as grateful as I
 “ ought ! But, most of all, that my pover-
 “ ty began at so proper a season, that I was
 “ not so reduced, till I was capable of
 “ gaining a support in a way that leaves me
 “ the opportunity of attending my mother;
 “ and endeavouring to allievate her suffer-
 “ ings ; yet, before I was come to an age,
 “ when a long indulgence, in the ease and
 “ indolence of affluence, might have ren-
 “ dered a conformity to my present circum-
 “ stances painful.”

How honourable is poverty thus support-
 ed ! I think, I cou’d not reverence the first
 monarch of the earth, as I do miss Redmond.
 I was foolish enough to tell her, that she
 seemed not in her proper sphere ; indeed,
 so much dignity and delicacy, appeared ill
 suited to a cottage ; “ be assured, said she,
 “ Miss Milton, I am in my properest stati-
 “ on, since I am in that where he who best
 “ knows what is fit for us, has placed me.
 “ And have I not reason to feel some
 satisf-

“ satisfaction, think you, that he judged me
 “ capable of serving others, instead of receiv-
 “ ing the services of hirelings ? Surely, the
 “ distinction, is honourable ; and if I do not
 “ take care, I may become vain of it. As
 “ for independance, so much boasted of
 “ by some, and sighed for by others ; it is
 “ not consistent with our nature. Our hearts
 “ disclaim it when they indulge their best
 “ affections ; our natural wants shew the im-
 “ possibility of it. Mutual dependance is
 “ the very link of society, and necessary
 “ not only to our well being, but to our
 “ existence ; the gay depend on others for
 “ their pleasures ; the rich depend on others
 “ for the enjoyment of their wealth, for left
 “ to themselves, their money would be but
 “ an useless heap of oar ; the indolent de-
 “ pend on the industrious for the power of
 “ their supine indulgence ; the wise depend
 “ on others, both for the means of encreas-
 “ ing, and the pleasure of communicating
 “ their knowledge ; even the virtuous de-
 “ pend on others for their gratification, since
 “ from them they receive opportunities of
 “ exercising their virtues. This favourite
 “ phantome, so eagerly pursued by many
 “ through the wearisome course of a long
 “ life, thus vanishes on reflection, and
 “ dissolves into empty air, a meer sound.
 “ Were I possessed of a large fortune, the
 “ strongest

“ strongest part of the chain which links me
 “ to society, would be my own wants, now
 “ it is the wants of others. I must teach to
 “ little purpose, if my scholars gain nothing
 “ more valuable from me, than the small
 “ portion of food and raiment which I re-
 “ ceive from them in exchange, and might
 “ get by various other means: if I instill but
 “ one good principle into their minds, how
 “ much are they over-paid ! But if I can
 “ inspire them with the spirit of religion,
 “ and give them a due sense of their duty,
 “ both to their Creator and his creatures;
 “ I am certainly, their greatest earthly be-
 “ nefactor ; and have the satisfaction of
 “ thinking, that even in poverty and obscu-
 “ rity, it has pleased all gracious provi-
 “ dence to bestow on me the power of
 “ doing more good, than many of the
 “ wealthy and industrious can boast. How
 “ great ought my gratitude to be ! is not
 “ this being rich and powerful ! ”

“ But do not mistake me, (added she,)
 “ by imagining, that I fancy myself better
 “ qualified for the employment I have un-
 “ dertaken, than any other well educated
 “ young woman ; I am too conscious of
 “ the weakness of my own talents, to think
 “ I have any superiority over those now on
 “ a level in rank with me, except what
 “ arises from having been bred in one more
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“ affluent. A meer adventitious advantage :
 “ It is from my present poverty, not my
 “ understanding, that I am indebted for
 “ the opportunity of doing good ; ought I
 “ not therefore to behold it with compla-
 “ cence ? Many young persons, had they
 “ undergone the same change of fortune,
 “ would be capable of acquitting them-
 “ selves much better ; every one might do
 “ it as well : if therefore I enjoy any su-
 “ perior advantage, it is, as I have ob-
 “ served, owing to that depression of cir-
 “ cumstances which required me to exert
 “ the weak abilities bestowed on me, in
 “ common with others.”

We found Mrs. and Miss Redmond sit-
 ing in an arbor of her own planting, where,
 in fine weather, they enjoy the refreshment
 of the air, after the school is broken up.
 The latter was at work, and singing to her
 mother, who takes great delight in her
 daughter's voice, and with good reason, for
 it is naturally fine, and during their pro-
 sperity, received all the improvement the best
 masters could give it. With this, she often
 enlivens their hours of leisure, and some-
 times allows herself to make use of a harp-
 sichord, a lady in the neighbourhood has lent
 her, on which likewise she greatly excels ;
 but as this indulgence suspends more neces-
 sary affairs, she does not make a frequent
 practice

practice of it. The house they live in is prettily situated, and when they took it, was in point of size a good cottage, but is now, I believe, not to be equalled by any thing so called. It is furnished and adorned with such elegant simplicity, as would almost disgust one with grandeur. It seems the favourite seat of cleanliness, and by its extreme neatness, puts finery out of countenance. The elegance and purity of Emily's mind appears in every thing around her; and she takes no little delight in rendering her habitation and garden comfortable and pretty; but says, she hopes the furniture will never receive much farther improvement, as it is the business of her and her scholars, only when they have no plain work to do; and she flatters herself, her good neighbours will keep them fully employed. The great pleasure I took in Miss Redmond's company made the old lady's civility to me extremely agreeable, as it seemed to give a sanction to my visiting there, which with great politeness she invited me to repeat. But it is time I should leave this mild social scene for matters of a far different nature; and quitting the peaceful cottage, and its gentle inhabitants, employ my pen on wars, heroes, and mighty empires, in transcribing the historical exercises and catechism; the subject may be more noble, but

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but will to me be less pleasing. Glory and true pleasure seldom are found in the same path. I am glad however, that I am not at once to take leave of all private virtues, and to relate only such as may very properly be called splendid vices, for little better are generally the virtues of an hero, since Cymon is the subject of the first exercise, whose filial piety exalts his character, far higher than the victory at Eurymedon.

Cymon was the son of the great and injured Miltiades; and though his youth may be charged with some Juvenile follies, or perhaps vices, did not the merits of his riper years tempt one to soften the term, yet his filial piety soon evinced that they arose rather from the wildness of youth, than from corruption of heart. Miltiades dying of his wounds in the prison where he was cast on account of his inability to pay the fine imposed upon him, his body was refused to his family, who wished to pay it funeral honours (the ingratitude of his countrymen being so inveterate, that they sought to imprison him even beyond his life) nor could they obtain it, till Cymon offered himself as a prisoner for the debt, on condition they would suffer his father to be buried. What rendered this action the more noble, was, the great reason he had to believe, that he sacrificed his liberty

berty for his whole life, as the greatness of the debt made the payment of it by his friends as improbable, as it was impossible to himself; and in this melancholy confinement he might have languished away a life, which afterwards became so glorious to himself, and so useful to his country, had not his sister's charms been more powerful than his virtues. A rich citizen offered to pay the fine, if Elpinice, half sister to Cymon, would marry him; but as he was much her inferior in birth, Cymon desired she would not accept the generous offer, chusing rather to remain in prison than suffer her to disgrace herself by mis-alliance. If this advice shewed a noble mind in Cymon, to have followed it would not have been equally commendable in Elpinice; any thing in him that bore the appearance of a too lively affliction for his wretched situation, or could excite a suspicion that his mind was depressed thereby, might have dishonoured him, but a person can not be disgraced by shewing the strongest sense of another's sufferings. Elpinice, therefore, consented to the proposal of her wealthy lover, declaring that she would not suffer any of Miltiades's children to die in prison. By this generous action, Cymon was restored to liberty; and soon after distinguished himself in the army; and Aristides, who
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by nice observation, discovered that his integrity was equal to his wisdom and valour, forwarding his rise in order to check the power and ambition of Themistocles, after the banishment of that useful, (though not faultless) citizen, and the death of Aristides, he became the great bulwark of his country, and the scourge of Persia; but the more ambitious Pericles at length procured him to be banished by the Ostracism, on pretence that he favoured the Lacedemonians, the frugality and temperance of whose manners, it was true, Cymon highly esteemed.

But even this treatment could not damp his love for his country, as appeared when the Athenians prepared to attack the Spartans at Tanagra; for, before the battle, he repaired to the army, at the head of an hundred of his friends; and though he was not suffered to stay with his countrymen, yet he left his friends there, and inspirited them so much by his exhortations, that they acquitted themselves with incredible valour, making a body apart, and fought till they were all killed. Their conduct was thought so full a justification of Cymon, that Pericles moved for his recall, though but half of the time of his banishment was expired; but the great want his country had of his services, was in reality the chief inducement

ment for what appeared only an acknowledgement of the injustice done him.

Athens lost this excellent man too soon, for none equal to him succeeded him. But one peculiar honour attended Cymon; he was a conqueror even after death; for by its being kept secret, according to his order, the soldiers carried on the siege of Cyprus with the same spirit they began it, and obtained a great victory, persuaded they still fought under his guidance and direction, though they believed him too sick to appear at the head of his army.

Mrs. Wheatley observed, that great as Cymon's military exploits must be allowed, yet his filial piety did him more honour than the victory at Eurymedon, or any other of his exploits: "To hazard life, in the paths
"of duty and glory, (continued she,) is surely
"an easier virtue than in youth to re-
"linquish all the pleasures of liberty, all
"the desires of ambition, and every chance
"of obtaining honour, wealth, or power,
"voluntarily resigning one's self to the for-
"lorn and comfortless state of a prisoner,
"without even a distant prospect of being
"restored to liberty. It may be thought
"that to attain a father's burial, was not an
"object of sufficient moment to deserve
"such a sacrifice, because funeral honours
"are not now esteemed so important as
"they

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“ they were among the ancients ; but if we
 “ consider it only as a proper respect due
 “ to his father, we shall then see his filial
 “ piety in a still more distinguished light ;
 “ for I hope there is no doubt, but almost
 “ every son would sacrifice his own liberty,
 “ to procure freedom to a living father, so
 “ cruelly and unjustly deprived of it as
 “ Miltiades.”

The other historical exercise was the death of Themistocles, as follows.

When Themistocles learnt that he was
 condemned, in absence, by his fellow-ci-
 tizens, on the suspicion of being concern-
 ed in Pausanias's treachery, and that he
 was pursued from place to place, by per-
 sons sent to take him, he went into Persia,
 though the price of two hundred talents was
 set on his head by the Persian monarch ; and
 being admitted into his presence, he told him,
 “ he was now in his power, and he might
 “ dispose of his life as he thought fit ; but
 “ by saving it, he would confer an obliga-
 “ tion ; by taking it away, he would destroy
 “ the greatest enemy to Greece.”

The intrepidity of Themistocles surprized
 the king, and he received him with joy as
 the most valuable acquisition ; he gave him
 the two hundred talents, which were to have
 been the reward of the person who should
 deliver him into his hands, and assigned
 him

him the revenue of three cities for his support. He consulted him as the chief in his council, and associated him in his pleasures as his first favourite. Themistocles caused his wife and children to come to him, and by the king's generosity, was enabled to live in great splendor. But even Persian luxury, and the pleasures of a court, could not extinguish the love of his country, however strongly resentment at first operated on his mind. The Persian monarch hoped, with his assistance, to make a more successful war on Greece, and declared his design of employing him therein: But though injured by the Athenians, he still considered Athens as his country; and according to the accounts of the best historians, having obtained a promise from the king, not to undertake a war with Greece without his assistance, he poisoned himself, rather than act against it.

"There cannot," said Mrs. Wheatley, on reading this story, "be a stronger proof
 "of a true patriotic spirit, than for a man
 "thus to die for that country, which will
 "not accept any farther services from him,
 "and rewards the past with ingratitude;
 "for Athens had not received less benefit
 "from his faults than from his virtues;
 "they seem to have risen from too ardent a
 "desire to aggrandize his country, which
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frequently made him swerve both from justice and sincerity, when the advantage of Athens was in question.

HISTORICAL CATECHISM.

LESSON XLIII.

Q. How did Mardonius conduct himself?

A. He endeavoured first, by the greatest offers that could be made, to draw off the Athenians from the common cause; which so much alarmed the Spartans, that they proposed to maintain their wives and children, and urged in the strongest manner, the duty they owed their country.

Q. What answer did the Athenians return?

A. That they forgave their enemies for attempting to buy them off, because they had no notion of any thing more valuable than wealth, but they could not so easily pardon the Lacedemonians for believing them so mercenary, after all they had seen them do and suffer, in defence of the common liberty; for they might be assured that all the treasure in the world was not of that value with the people of Athens, as the liberty of Greece.

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Q. What course did Mardonius take when he found the Athenians incorruptible?

A. He laid waste Attica, and burnt Athens; but soon after engaging with the Grecian army in Platea, he was killed in the battle, and notwithstanding the superiority of numbers, the army was totally defeated, and all but 43,000 put to the sword.

Q. Who were the Grecian commanders in the battle of Platea?

A. Pausanias commanded the Spartans, and Aristides the Athenians.

Q. What became of the Persian fleet?

A. The Persians landed the men belonging to it at Micala, and drew their galleys on shore; where the Grecians, who also quitted their ships, gave them battle, defeated them, killed Tygranes their commander, and burnt the Persian fleet.

Q. What passed in Greece immediately on its being delivered from the Persians?

A. The Athenians returned to Athens, and employed the spoil they had taken in the war, in rebuilding their city; and notwithstanding the opposition of the Spartans, made it much more extensive than it was before. They likewise enlarged and strengthened the port Pireus; and soon after the Athenians obtained the command of the Grecian arms at sea, which till then had been enjoyed by the Lacedemonians.

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Q. What power did this give the Athenians over their confederates?

A. They had the liberty of requiring from all the cities, such a proportion of ships and money as they thought necessary for carrying on the war; a power obtained principally by the general confidence placed in the integrity of Aristides. The money was deposited at Delos, as the public treasury.

Q. With what success was the war prosecuted?

A. Cymon, the Athenian, leading the Grecian troops into Thrace, reduced it, and the islands thereunto belonging.

Q. What became of Pausanias, guardian to the young king of Sparta, and general of the Spartans in the battle of Platea?

A. While Cymon was engaged in the abovementioned enterprize, Pausanias was secretly carrying on a treaty with the Persians, of which he had been before accused, but on trial was acquitted from a deficiency in the proof. This time however his treachery was fully discovered; and it appearing that he had offered to deliver up Sparta, and all Greece, on condition the king of Persia would give him his daughter in marriage, to avoid the punishment he feared, he took sanctuary in the temple of Minerva; but the door being immediately

walled up, for which purpose his mother is said to have brought the first stone, he was starved to death.

Q. Was any person of consideration concerned with him in this conspiracy?

Q. Themistocles, who had for some time dwelt at Argos, having been banished by the Ostracism, was brought into suspicion by some hints of a correspondence between them, found among Pausanias's papers; and the Lacedemonians, who bore him the most inveterate hatred for the superiority the Athenians had gained over them, chiefly by his means, pressed his condemnation so strenuously, that at length he was condemned without being heard in his own defence.

Q. Was the sentence executed on Themistocles?

A. No: being informed of what had passed, he fled to Corcyra, then to Epirus, and finding himself pursued, he escaped into Persia, where he was well received by the king.

Q. Who was the most distinguished among the Athenians at that time?

A. Aristides dying about that period, Cymon became their chief director.

Q. In what manner was he employed about this time?

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A. In expelling all the garrisons the Persians had left in the Asiatic cities on the sea shore, which had submitted to them on their first invasion of Greece. At the mouth of the river Eurymedon, he met the Persian fleet, and totally defeated it, taking a great number of ships, and very rich booty, which he chiefly expended in erecting public buildings in Athens.

Q. What was the consequence of this victory?

A. A peace with Persia, on conditions the most honourable for the Grecians. But some historians give the peace between Greece and Persia a later date.

Q. When was the victory at Eurymedon gained?

A. Four hundred and seventy years before Christ. In the year of the world 3534.

Q. To what were the Athenian arms next directed?

A. To the reducing of the Thracian Chersonese, and the taking of Thasis, which stood a siege of above two years.

Q. Did the Spartans bear any share in their enterprizes?

A. No: They were at first employed in repairing the damages done to their city, by a violent earthquake, which had overthrown the greater part of their buildings, and killed a large number of the people: and

afterwards in suppressing a rebellion of the Helotts, for which they applied to Athens for assistance.

Q. Was this rebellion soon suppressed?

A. The Helotts were quelled in a short time, but it was not long before they rose again, and the Spartans a second time applied to the Athenians for succour; but when they arrived, they refused their assistance, and sent them home again.

Q. Did not this give offence to the Athenians?

A. Yes, it laid the foundation of a long enmity between those rival states, by which Cymon was the first sufferer; it having been chiefly by his persuasion, that succour was sent to the Spartans, contrary to the opinion of some less generous Athenians.

Q. How did they shew their resentment?

A. They banished Cymon by the Ostracism for ten years, principally at the instigation of Pericles; who found him a curb to his ambition, which led him to aim at the government, wherein, however, he always acquitted himself, when obtained with prudence, equity, wisdom, and moderation, and by his extraordinary eloquence became very popular.

HISTORICAL CATECHISM.

LESSON XLIV.

Q. What passed in the other parts of Greece, while the Spartans were engaged in war with the Helotts?

A. The inhabitants of Mycenæ endeavoured to throw off their dependance on the commonwealth of Argos, but the Argives proved victorious, and taking the town of Mycenæ, utterly destroyed it.

Q. How did the war between the Spartans and Helotts end?

A. The Spartans besieged them above nine years in Ithome, and having reduced them to surrender, they banished them to Peloponesus.

Q. What then became of them?

A. The Athenians received them, and settled them in Naupactus, a place they had just taken.

Q. Did the Athenians make any other acquisitions about this time?

A. A quarrel happening between the Corinthians and the Megareans, the latter withdrew themselves from the alliance of Sparta, and applied to the Athenians for protection, who put a garrison into Me-

gara; but to maintain it, cost them afterwards two battles with the Corinthians.

Q. Did the Athenians enter into any other war?

Q. They did, but not with their usual good fortune. Egypt having revolted from the Persians, at the instigation of Inarus king of Lybia, the Athenians sent a considerable body of forces to his assistance. Soon after their arrival, they routed the Persian army, but were at length defeated, and most of them cut off by the Persians.

Q. What was the next disturbance in Greece?

A. A quarrel between the Phocians and Dorians, wherein the latter proved successful, through the assistance given them by the Lacedemonians.

Q. Did the Athenians take part in this war?

A. Offended that the Spartans, after having compleated their victory, loitered about Bæotia, they fell upon them near the city of Tanagra, but were defeated. Cymon, though still under the sentence of the Ostracism, came to them with an hundred of his friends before the battle, but the council of five hundred refusing to receive him, he retired, leaving his friends with injunction to behave so as, to clear themselves from the suspicions entertained
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against them. They accordingly formed themselves into a separate body, and charged the enemy so desperately, that they were all slain.

Q. Did the Spartans receive much advantage from their victory?

A. The joy it gave them was of short continuance. The Athenians in about two months after, marched again into Bœotia, and entirely routed the inhabitants, and those Lacedemonians, who were left about Tanagra at a place called Oenophyta, or the vineyards. These actions passed while the Athenians were carrying on their war in Egypt.

Q. What followed this victory?

A. The Athenian arms were not successful in some small attempts they afterwards made under the conduct of Pericles; and apprehending the part they had acted towards the Lacedemonians near Tanagra, would bring on the war, they thought fit to recal Cymon, who appeared to them sufficiently cleared of the imputations cast upon him, by the behaviour of his friends in the battle of Tanagra.

Q. In what manner did Cymon act after his return?

A. He brought about a peace between Athens and Sparta for five years; and then turning the Athenian arms against Cyprus,

having laid waste the island, he besieged Cium. the principal city in it.

Q. Did he take that town?

A. Either of wounds or sickness he died before he had effected it; but perceiving the approaches of death, he charged those about him to conceal it; which they did so carefully, that for thirty days after his decease, every thing was ordered as it were by his direction, and in that time obtaining a signal victory, and reducing the town, the Athenians sailed home with the body of Cymon; whose name, even after death, had given spirit and courage to his troops.

Q. What was the next war in Greece?

A. The sacred war, as it was called, because the object was the temple at Delphic; which the Lacedemonians, having taken from the Phocians, had given up to the inhabitants.

Q. What part did the Athenians take in this war?

A. They restored the temple to the Phocians. After this they were engaged in some short, though warm contests with several neighbouring states; and among the rest, with Lacedemon; wherein the successes were so various and uncertain, that all parts becoming weary of war, a general peace was agreed upon; the treaty be-
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ing transacted between Sparta and Athens, but the allies of each side were included.

Q. When was the peace made?

A. Four hundred and forty six years before Christ. In the year of the world three thousand five hundred and fifty eight.

Q. Who then reigned in Persia?

A. Artaxerxes Longimanus was still on that throne.

Q. What was Pericles's most considerable warlike atchievement?

A. The taking the island of Samos.

Q. What gave occasion to the Peloponnesian war?

A. The part the Athenians took in the quarrels between the Corcyrians and Corinthians, and some other of their neighbours, was in some measure the pretence; but the insolence with which the Athenians treated the greater states of Greece after they had obtained the superiority, and the tyranny they exercised over their weaker allies, was the chief occasion of it.

Q. Was Pericles averse to entering into that war?

A. It is thought that on the contrary, the fear of accounting for the public money, which he had lavishly expended on public buildings, and in otherwise ornamenting the city to the utmost excess of beauty and elegance, inclined him to a war, which

which would, by entirely engrossing the attention of the people, and by rendering him more necessary, prevent their calling him to account.

Q. When did the Peloponesian war break out?

A. Four hundred and thirty-one years before Christ.

Q. What was the first action that began it?

A. An attempt made by the Thebans to surprize Platea.

Q. Did Athens and Sparta strengthen themselves with alliances against this great contest?

A. Each side endeavoured it most industriously. All Peloponesus, (except the Argvies, who stood neuter,) and a great number of states without the Isthmus, entered into league with the Spartans. The Athenians had much fewer allies, but their own strength was greater, particularly at sea.

Adieu, my dear Mamma; do me the justice to believe me, ever your most affectionate and dutiful daughter,

MARIA MILTON.

L E T.

L E T T E R XXVII.

My dear Mamma,

I Can not sufficiently acknowledge the obligations I am under to you, for the good advice you so kindly insert in your letters, which is doubly welcome, being the strongest proof of your tender sollicitude for my welfare, while it is the most effectual means of promoting it ; and I hope I shall, by my observance of it, shew myself not unworthy your care. By your goodness, if I am not deficient in due obedience to your precepts, I may in early youth enjoy all the benefits that can arise from a long and intimate knowledge of the world, and the experience, which a course of years must give to those who have arrived at the season for full maturity of understanding. I may reap the benefit of misfortunes, without having undergone the pain of them ; learn the futility of most pleasures, without suffering the disappointment of finding them not answer my expectation ; see the dangers attending prosperous circumstances before I am exposed to them, and become apprized of the miserable consequences of vice and folly, before I enter a situation, where I can be assaulted by, or tempted to either. Such
are

are the advantages, your kind advice, my dear Mamma, affords me; advantages which I ought to fear any one should know I have, as it might naturally lead them to expect greater improvement from it than my conduct may evince; for imprudence would be particularly blameable, in one who has so excellent a guide. I feel myself so very desirous of regulating my conduct by the instructions I have received from you, that I should be less diffident in this point, did I not consider, that resolutions, though easily made in solitude, where reason is not disturbed by dissipation, nor perverted by the false colouring and specious appearances, too frequently assumed by error; where the passions lie dormant, unawakened by temptation; and where example does not seduce us to folly, cannot be kept without much difficulty, amidst the hurry and the pleasures of the world, and the dangerous snares of gay society. Were not this the case, we can not suppose, but a greater number of young persons would by their conduct convince us that youth may be endued with the prudence of age, and enter life with that wisdom, which their parents had not obtained, but by long and painful experience; for many must have been blessed, with tender parental instruction. Have I not reason therefore to fear, that, however right my incli-

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inclinations, in my present calm state, they may yet not be proof against the intoxication of youthful vivacity? for I have no title to think myself less frail than others. My way of life, and my absence from you, now throw a damp on the vivacity natural to my constitution and my age, but it may return with double force, when restored to your presence, which necessarily diffuses joy into my heart, and when I become an actor in more lively scenes. These fears are too humiliating to be very agreeable, but as I hope they may prove useful, I do not discourage them: and the example I have here of strength of mind, I think, renders me more sensible of my own weakness.

Miss Lenthall yesterday received a letter from an aunt she left at home, which informed her, that her father, whose illness they had till then kept a secret, to avoid giving her, as they hoped, unnecessary pain, was in the utmost danger; his complaint is a violent fever. She is well persuaded, by their telling her what they had till now concealed, that there is little hope of his life: and she is distressed to the greatest degree, as being forbidden to return home, by the same letter; and indeed, it would be cruel, to add to her mother's present misery, apprehension for the life of one whom she so justly loves. Her aunt says,

says, that Mrs. Lenthal's distress is still increased by reflecting on the grievous change Mr. Lenthal's death will make in her daughter's situation; for it seems that the very plentiful income he has enjoyed, arising from a court place, it dies with him, and he has been too improvident to save a provision for his children; all he has being only a little farm of about fifty pounds a year, settled on his wife, and after her on his son, who is now well recovered. One would think it impossible, a man could be insensible to the welfare of such a daughter; but she will not suffer the most oblique censure to be past on him upon that account, and can not forbear resenting it even in her aunt. Mrs. Wheatley offering some consolation on the approaching change in her circumstances, she interrupted her, "I hope, madam, (said she,) you do not think I have profitted so little by your instructions, as to suffer that particular to be any aggravation to my grief. You have so well taught me œconomy, that I think, I could bring my necessary expences in to as narrow a compass as possible, and the love I learnt here for reading, will always afford me, at a small cost, the best amusement. I flatter myself, I can contract my desires within the bounds of reason, or even within the limits of necessity ;

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"cessity; I can, without pain, lay aside the
 "indulgences of affluence, though while
 "they have been my portion, I have enjoy-
 "ed them with satisfaction; and to relin-
 "quish gay and fluttering pleasures, can
 "be no difficult task, as they have never
 "engaged my heart; you had so well armed
 "me against their seduction, that there was
 "little danger of my growing passionately
 "fond of them." "But," continued she,
 "should I not inherit even that little where-
 "with I could be contented, and thus the
 "moderation you have taught me, not
 "prove sufficient to secure the ease of my
 "mind; those things I learnt of you, which
 "were designed only as accomplishments to
 "grace affluence, will prove of still greater
 "value in procuring me a competence, for
 "I make no doubt, but by their means, I
 "may gain a decent provision; and shall I
 "perversely suffer myself to dislike, because
 "they are become necessary, things which
 "are now my principal amusement? I hope,
 "if providence had called me to a harder tri-
 "al, I should have submitted with patience,
 "and even contentments; this requires but
 "a very moderate degree of submission to
 "the divine will, or I should not expect it
 "from myself; for I am sensible of a great
 "deficiency in that virtue, or I should bet-
 "ter support the too great probability of a
 "mis-

“ misfortune which comes from the same
 “ hand, and therefore ought to be received
 “ in the same manner ; but I confess my-
 “ self unable to support the thought of my
 “ poor father’s danger ; perhaps even that
 “ word is too flattering, and the season of
 “ hope over.” Her words could no longer
 find utterance, nor have we been able to
 administer any consolation. Though her af-
 fliction is deep, but not impatient, she seems
 resigned, but resigned to misery. She had
 no rest last night, and her very counte-
 nance is enough to touch the hardest heart.
 But why should I dwell on a subject so me-
 lancholly ! I will leave it for what interests
 me far less, the school exercises and cate-
 chisms : Of the first, I shall give only the
 account required from one of the scholars,
 of the first introduction of gold and silver
 coin into Sparta.

Lyfander, at the taking of Athens, hav-
 ing by plunder got into his hands fifteen
 hundred talents in money, sent it in sealed
 bags by Gylippus to Sparta. Gylippus,
 though educated in Lacedemonian parsi-
 mony, and a man who both for courage and
 conduct, had distinguished himself in this
 war ; yet was not proof against so low a
 temptation. A life of frugality had not
 suppressed the avarice natural to him, which
 led him to covet what had till then been
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looked upon in his country as useless, contemptible and dangerous; and so strong was his desire for it, that it conquered his honesty, and he gave way to a temptation which most men would have resisted, tho' born where the uses of money were well known, and its value highly rated. As the seals on the tops of the bags secured that part, he unripped them at the bottom, and taking a considerable sum out of each, sewed them up again, well satisfied that he should escape discovery. But Lyfander, after having put in the money, had inserted a paper in each bag, specifying the sum therein, by which means the fraud was detected; and Gylippus, either to escape punishment, or to avoid shame, fled his country, and never more ventured to return to it.

The Spartans were for some time in debate, whether they should receive the dangerous present Lyfander had sent them, which they could not do without violating the laws of Lycurgus; but at length it was determined that they should take it, but only for the public treasury, to be employed for the state on public occasions; still leaving in force as to private persons, the prohibition against gold and silver coin.

Mrs. Wheatley observed, that the pernicious effects this treasure had on Gylippus should have been a sufficient warning
to

to them not to accept it, since its baneful power appeared in strong colours in corrupting so great a man; and they might easily have foreseen, that the admission of gold and silver, on whatever pretence, would soon be followed by its becoming general, as it proved in fact; and the Spartans shewed themselves in a short time after more covetous and greedy, as well as more corrupt, than any state in Greece; and Lycurgus seemed to have known them well, when in order to preserve their virtue, he removed from them, all temptations to vice. “ They are indeed,” added she, “ a strong warning to every one to avoid opportunities of evil, for no virtue is so perfect as not to be in great danger when temptations approach; and we ought so carefully to watch over the security of every thing truly valuable, as to preserve it even from hazard. Of this we are all sufficiently sensible, when the objects of our tender affections are in question; what mother will expose her child unnecessarily to danger from a presumptuous confidence in its strength, or a supine persuasion, that it will by the concurrence of favourable accidents escape unhurt? Yet our virtue ought to be more dear to us, even than our children: they can constitute our happiness only for a
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“ few years ; on our virtue depends our
 “ happiness both in time and eternity. But
 “ this is an observation we have such fre-
 “ quent opportunities of making, that
 “ were it not for the great importance
 “ of the subject, I should fear I had al-
 “ ready urged it too often.”

HISTORICAL CATECHISM.

LESSON XLV.

Q. What happened the first year of the Peloponesian war ?

A. No action of importance passed between the contending parties. The Lacedemonians advanced within seven miles of Athens, and pitched their camp there ; but Pericles, who had drawn most of the inhabitants of the villages into Athens, where they would remain in greater security, refused to attack the enemy, and want of provisions obliged them to decamp, and return home. The Athenians had, during this time, ravaged the coasts of Peloponnesus.

Q. Did any action more decisive pass the next year ?

A. Athens was afflicted with the most destructive pestilence ; but notwithstanding this disadvantage, they seem to have performed more than their enemies, for they
took

took the city of Potidea, and planted a colony of their own citizens in it.

Q. Was the third year of the war more distinguished?

A. The Athenians, commanded by Phormio, were twice victorious over the Peloponesian fleet; but still it was an unfortunate year to Athens, as it lost Pericles, who died of the plague.

Q. With what success did they carry on the war the fourth year?

A. Nothing of importance passed in the course of that year, but in the fifth, they took Lesbos, which had revolted from their alliance, and treated the people with extreme cruelty; and under the conduct of Nicias, seized the island of Minoa, over-against Megaris, and fortified it. On the contrary side, the Peloponesian army reduced the Plateans to surrender after a long siege, and used them with inexcuseable severity. The cities of Syracuse and Leontium in Sicily being at variance, the latter applied to the Athenians for assistance, who sent them some succours.

Q. What passed in the sixth and seventh years?

A. Nothing considerable in the sixth, the Peloponesians being deterred from invading Attica, by the frequent earthquakes that happened there at that time. But the Athenians

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thenians were more active the seventh year. They took and fortified Pylus, a promontory of Messenia, and the island of Sphacteria, which lay just overagainst it. The Spartans were desirous of peace, but the Athenians would not grant it.

Q. With what success was the war afterwards prosecuted?

A. The next year the Athenians made some important conquests under Nicias; but the Peloponnesians at the same time, under the command of Brasidas, were very successful in Thrace; and the Athenians were defeated at Delium. A truce was then made for a year, but that was no sooner expired, than in an engagement which ensued between the Spartans and Athenians, the generals on each side, Brasidas and Cleon, were slain.

Q. What was the consequence of this action?

A. A peace was concluded between Sparta and Athens for fifty years. The Peloponnesian war had then been carried on ten years, but some of the allies would not enter into the treaty; however those two states engaged in an offensive and defensive alliance.

Q. Did this treaty restore peace to Peloponnesus?

By

A. By no means. The Spartans and Argives engaged in a war, with ill success to the latter, Agis, king of Sparta, having gained a considerable victory over them in the territory of the Mantineans, and forced them into an alliance with Sparta, from which, however, the Athenians, under the command of Alcibiades, nephew to Pericles, soon after obliged them to withdraw themselves. The Athenians likewise took the island of Melos, and killing most of the inhabitants, and carrying away the rest as slaves, planted a colony of their own countrymen therein. Thus the war not even suspended by the treaty, though for some little time the Spartans and Athenians were concerned only under a pretended assistance of their allies.

Q. What occasioned the peace, that appeared so eligible to them both, to have so little an effect?

A. The Spartans had in the treaty engaged to bring their allies into concessions they would not grant, and therefore they were not able to perform the conditions on their side; and Alcibiades, whose ambition made him wish to renew the war, took advantage of their failures to exasperate the Athenians against them; wherein he succeeded, in opposition to the prudent and strenuous endeavours of Nicias to preserve the peace. Did

Q. Did Peloponefus continue the feat of the war?

A. No, the Athenians again carried their forces into Sicily, at the defire of the citizens of Egefta, who were at variance with the Selunintians and Syracufians.

Q. Who were commanders in this expedition?

A. Alcibiades, Nicias and Lamachus, were united in joint authority; but Alcibiades being accused of breaking all the ftatues of Mercury in a nightly frolic at Athens, he was recalled to take his trial, but underftanding that the people were much exasperated againft him, inftead of retrning to the city, he fled to Sparta.

Q. In what manner did he conduct himfelf there?

A. Laying afide all his luxurious and diffolute courfes, he exceeded even the Spartans in temperance and feverity of manners; and full of refentment againft his country, he perfuaded the Spartans to fend fuccours to the Syracufians.

Q. With what fuccefs did the Athenians carry on the war with Sicily?

A. They laid fieve to Syracufe, during which, Lamachus was flain, but the town was reduced to fuch extremity, that a furrender was determined on, when unexpectedly the Spartan fuccours arrived. Soon

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after a fleet came from Corinth to their assistance, and Nicias was himself in a manner besieged, being hemmed in by the Spartan forces in the town, and the Corinthian fleet in the harbour.

Q. What course did Nicias take in this unexpected change of affairs?

A. He wrote the most pressing letters to Athens to be recalled, representing his distress in the strongest terms. His request they would not grant, but sent Demosthenes to him with a supply of men and ships.

Q. What success had this reinforcement?

A. It could not prevent the Athenians from receiving a great overthrow, whereupon they determined to leave the island, but an eclipse of the moon alarming them they agreed to delay it for twenty seven days in obedience to the soothsayers.

Q. Did they execute their resolution after that period?

A. The Spartans did not give them leisure to wait the time; in different attacks they cut almost their whole army to pieces, and the generals found themselves reduced to surrender.

Q. What became of them?

A. They either killed themselves, or were slain by the conquerors, but which of the two is not determined. With this expedition ended the war.

Q. In

Q. In what year was this event?

A. Four hundred and thirteen years before Christ.

Q. Who then reigned in Persia?

A. Darius Nothus.

HISTORICAL CATECHISM.

LESSON XLVI.

Q. Was the country of Attica unmolested by neighbouring enemies during the Sicilian war?

A. No: The Spartans at the instigation of Alcibiades invaded Attica, took Decleæ, a town of great importance to Athens, and but an hundred and twenty furlongs from it; fortified it, and putting a garrison therein harrassed the Athenians to a very great degree?

Q. Did Alcibiades continue long in high esteem at Sparta?

A. He was for some time in great favour with the people. He negotiated a league between the Spartans and Persians, and had the chief influence in their affairs, till the resentment of Agis, king of Sparta, whose wife Alcibiades had seduced, and the jealousy of some other persons in power, led them to form a design against his life,

which being made known to him, he fled to Tissaphernes the Persian general.

Q. In what manner did he conduct himself with him?

A. His first endeavour was to prevent Tissaphernes from giving any considerable assistance to the Spartans, and then he sought means to be recalled by the Athenians, who distressed, by their enemies, and divided by faction, had altered their government, committing the sovereign power to a council of four hundred.

Q. Did Alcibiades succeed in his application?

A. He prevailed with the Athenian army, which lay at Samos, to recall him, and appoint him general, and under his conduct, they gained two victories over the Spartans, but Alcibiades was seized by Tissaphernes on going to pay him a visit, and sent prisoner to Sardis.

Q. Did he continue long in the hands of the Persians?

A. No: in thirty days after his being taken, he escaped, and repairing to the Athenian fleet, obtained a compleat victory at Cyzicus over the Spartans.

Q. Did Alcibiades return to Athens after this victory?

A. Not till four years after, which time had served to increase his glory by a continuation of the like success. He was received

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at Athens amidst the acclamations of the people, and the government of the four hundred having been some time before abolished, he was created generalissimo both at land and sea.

Q. Did he long enjoy this command?

A. No: being obliged by business to absent himself for a little time from the fleet, he forbade his vicegerent to engage the enemy; but he, in contradiction to his orders, gave the Spartans battle, and was defeated; this ill success was attributed to Alcibiades, as a crime, though absent; he was discarded from his employment, and the management of the war was intrusted to ten of the Athenians, the chief of whom was Conon.

Q. Were they more successful?

A. They were defeated by the Spartans at Mytilene; but afterwards obtained a signal victory over them at Arginusæ, for which they met with a very ungrateful return.

Q. How so?

A. They were accused by a faction of not having taken proper care to save the men belonging to some of their vessels, which were shipwrecked, and six out of the ten were put to death, among whom was Pericles, son to the great Pericles.

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Q. What

Q. What followed this event?

A. The Spartans gained another victory over the Athenians at Ægos Potamos, and destroyed their whole fleet. Lyfander, the Spartan general, then besieged Athens, and reduced the city to such extremity, that at length the Athenians consented to demolish their walls, to deliver up all their ships except twelve, to restore their exiles, and to enter into a league offensive and defensive with Sparta, engaging to serve them in all their expeditions both by sea and land. Thus ended the Peloponesian war, after a continuance of seven and twenty years.

Q. In what year did this war end?

A. Four hundred and four years before Christ. The year that Artaxerxes the second, surnamed Mnemon, ascended the Persian throne.

Q. Were the articles you have mentioned the only alterations Athens suffered on this occasion?

A. By no means; the most distressing was the Change Lyfander made in the government, obliging the people to relinquish the democracy, and submit to an oligarchy, composed of thirty persons, chosen by Lyfander, and defended by a guard appointed them by him.

Q. In what manner did these governors conduct themselves?

A. Although

A. Although they were Athenians, yet they governed in so arbitrary a manner, and persecuted the best citizens with so much malice and cruelty, that they were distinguished by the appellation of the thirty tyrants of Athens.

Q. Where was Alcibiades at this time?

A. In a small village in Phrygia: but even there he gave such umbrage to the thirty, who found that the people began to look towards him for deliverance, that they applied to Lysander to procure his destruction; who prevailed so far with Pharnabazus the Persian commander in those parts, that he sent his brother and uncle to destroy him.

Q. In what manner did they effect it?

A. Surrounding the house where he dwelt, they set fire to it, but Alcibiades passing through the flames with his sword in his hand, the assassins well acquainted with his valour, retreated, and slew him at a distance, with their darts and arrows.

Q. Did the Athenians acquiesce in the tyranny of the thirty?

A. The danger of contending with them, induced a great number of citizens to abandon their country; but their views appear to have extended no farther than providing for their own safety, till Thrasylbulus more brave and generous than the rest, undertook

dertook to oppose this formidable power, and entered Attica at the head of seventy, or as others say, only thirty associates. Some small successes, together with the cause he asserted, drew many others to join him; and when his little army increased to seven hundred, he appeared so alarming to the tyrants, that they offered to share the government with him; a proposal he generously refused. He soon after offered them battle, which they accepting, were defeated by him.

Q. What consequences had this victory?

A. It induced the three thousand citizens to whom the thirty had imparted a share of their power in order to strengthen themselves by their number, to remove the thirty from the government, and chuse ten in their places, to whom they committed the administration.

Q. Did this alteration change the face of affairs?

A. The ten imitated the conduct of the thirty, so exactly, that the number of tyrants only was changed, and Thrasylbalus still continuing his attempts to abolish them, they applied to Sparta for succour, who sent Lysander, and afterwards their king Pausanius, to support them.

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A. Though the Spartans had the advantage over Thrasybulus's party in an engagement, yet they forsook the cause they came to espouse, and by an agreement gave Thrasybulus permission to enter Athens with his friends, where he immediately restored the government to its ancient democratical form.

GEOGRAPHICAL CATECHISM.

LESSON XVI.

Of POLAND.

Q. What is the situation and boundary of Poland?

A. It is situated between the 48th and 56th degrees of north latitude, and the 35th and 50th of east longitude; and is bounded on the north by Prussia, Courland, Livonia, and Russia; on the east by Russia and little Tartary; on the south by Moldavia, Transylvania, and Hungary, and on the West by Silesia, Brandenburg, and Pomerania.

Q. What are the principal rivers in Poland?

A. The Weichsel, the Neister, and the Dnieper, which rises in the Budin moun-

tains in Russia, and makes a sort of division between that empire and Poland, and afterwards empties itself into the Black Sea.

Q. How is Poland divided ?

A. Into three principal Provinces, Great Poland, Little Poland, and the Great Dutchy of Lithuania. The chief cities in Great Poland, are Gnesna, and Warsaw.

Q. What does Little Poland contain ?

A. This division comprehends the Palatinates of Cracow, Sandomir, and Lublin; and the Provinces of Red Russia, Volhynia, Kiovia, and Podlachia, are also annexed to Little Poland.

Q. How is the Great Dutchy of Lithuania divided ?

Q. At present, it consists of nine Palatinates, namely, Vilna, Trock, Poloez, Novogrodeck, Witepsk, Brzesk, Msislaw, Minsk, and Livonia. The two first constitute proper Lithuania; and the rest compose Lithuanian Russia; this latter is subdivided into White Russia, Black Russia, and Polesia.

Q. What towns doth Lithuania, properly so called, contain ?

A. Vilna the capital, and Grodno.

Q. What are the cities in Lithuanian Russia ?

A. The principal town in Polesia, is Brzesk; that of Black Russia, Novogrodeck;

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deck ; that of White Russia Minsk ; and that part which now belongs to Poland, contains Marenhaws, Ludzen, Rossiten, Duneberg, and Krentzburg.

Q. What name does the chief city in Samogitia bear ?

A. Rosienic, a town where the court of judicature is held.

Q. Does Royal Prussia belong to Poland ?

A. Royal Prussia, or Polish Prussia, is a state which enjoys laws independant of Poland ; but has the same king.

Q. What are the chief towns therein ?

A. The principal, are Dantzick, a large free-trading city ; Thorn, Culm, Marienburg, and Elbing.

Q. How are the principal cities in Courland named ?

A. Mitau, Windau, and Pilten.

Q. Of what nature is the soil and air in Poland ?

A. The soil is very fertile ; and the bowels of the earth yield profits almost equal to the surface, abounding in mines of silver, copper, iron, lead, and salt. The air, though cold, is very healthful ; except in the north western provinces, particularly Lithuania, where it is rendered unwholesome by the great number of lakes in that part.

part of the country, those stagnated waters sending up noxious vapours,

Q. Is Poland an hereditary kingdom?

A. No: The king is elected by the nobility; and his power is so limited, that he can do nothing of consequence without their concurrence. Till the election of the present monarch, they have for some centuries always chosen a foreigner for their king. The military forces, and the salaries of all the officers of state, are paid by the senate; and the king is allowed a revenue of 140,000*l.* per annum.

Q. Do the polish nobility affect much state?

A. They assume the air of petty sovereigns, and have horse and foot guards, who perform duty day and night in their anti-chambers, and before their houses, and march before them when they go abroad.

Q. What is the established religion in Poland?

A. That of the church of Rome; nor can either the king or queen be crowned, if they are of any other persuasion.

Q. Who are the Cossacks so frequently mentioned in the transactions in Poland?

A. The Cossacks are supposed to have removed from Turkey to the western shores of the Boristhenes, near the Cataracts, to avoid the oppressions of the Turkish government,

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vernment; and their religion, for they are of the Greek communion, gives reason to believe they owe their origin to the enslaved Greeks. They are thought useful soldiers, and are considered as subjects to Poland, as those settled on the eastern side of the Borysthenes are to Russia. They were not heard of till the sixteenth century.

RELIGIOUS DIALOGUES. CONTINUED.

Gov. I am very glad to find you so well retain in your memory, the great evidences on which our faith is built.

Sch. You do not then, I understand, consider faith as produced by the immediate operation of God on the mind, but as arising from rational evidence?

Gov. You understand me right: I look on faith as the proper effects of full evidence on a reasonable mind; and were it not to be thus produced, why should such evidences have been given us? Were it to be caused only by the immediate operation, or inspiration of God, all the proofs of the Divinity of our Saviour, all his miracles, his prophecies, and his resurrection, were both acted and recorded in vain, and even our reason would be useless in regard to our highest concern. As a late able writer observes: “ Why hath God
“ given

“ given us minds moveable by the weight
 “ of evidence? And why hath he prepar-
 “ ed the evidence suited to move us, if no-
 “ thing is to result from this correspond-
 “ ence? * ” And in another place, the same
 author justly says; “ We must believe the
 “ history of prophecies and miracles, before
 “ we can believe our Saviour’s divine mis-
 “ sion: we must believe our Saviour’s di-
 “ vine mission before we can believe his re-
 “ revelations concerning redemption, and a
 “ future state ” †. And again, “ Where
 “ the means of producing faith are applied,
 “ to suppose, that the faith arises from a
 “ new miracle, is to suppose, that the means
 “ are insufficient; that the miracles and
 “ prophecies are not well attested; that
 “ they are not sufficient to prove our Sa-
 “ viour’s divine mission; or, his divine
 “ mission being proved, that we have
 “ not sufficient grounds to believe what
 “ he hath revealed to us. || ”

Sch. I suppose you allow the apostles
 were inspired?

Gov. Certainly. I shall continue to an-
 swer you in the words of the excellent au-
 thor already quoted, since I know not o-
 therwise so well to express myself on the
 subject. “ The method of inspiration, or
 “ in-

* Essay on faith, by the Rev. Mr. Rotheram, p. 98.

† Ibid. p. 100. || Ibid. p. 101.

“ inward impression, was indeed necessary,
 “ in the case of the apostles, to lead them
 “ into all truth ; because their information
 “ could come only from hevaen. But when
 “ they had received the heavenly gift of
 “ truth, and had provided for its convey-
 “ ance to all the world, by their teaching,
 “ and by the records of truth which they
 “ left for the use of all mankind, it was no
 “ longer necessary that others should be in-
 “ structed in the same manner. The busi-
 “ ness of inspiration was now fully answer-
 “ ed, and the world was henceforth to learn
 “ that truth, from the written Word of
 “ God, which the apostles had composed
 “ from the dictates of the Spirit. The
 “ Spirit led the apostles into all truth, for
 “ no other end, than that they might lead
 “ all the rest of the world into the same
 “ heavenly light. To say that all Christians
 “ are still to be led into all truth immedi-
 “ ately by the Spirit, is rendering the de-
 “ signation of the apostles of none effect.
 “ Since there can be no need of their inter-
 “ pretation, to convey the truths of revela-
 “ tion, if we may learn them by a more
 “ compendious way.”

“ God, indeed, fed man with angels food ;
 “ but it was in a wilderness, where there
 “ was no natural food. But no sooner did
 “ his chosen people come into a land flow-
 “ ing

“ ing with milk and honey, than this mira-
 “ culous supply ceased, and they were left
 “ to be fed by the bountiful hand of nature:
 “ Such is the case of Christians. The mi-
 “ raculous powers, and extraordinary illu-
 “ minations of the Holy Spirit, were ne-
 “ cessary at first, to introduce a religion
 “ new to the world, and superior to rea-
 “ son; but as soon as by means of these,
 “ Christianity was established, and the vo-
 “ lume of scripture compleated; we were
 “ thenceforward left to be guided by the
 “ common and established means * ”

Sch. What influence then has the Holy
 Spirit of God upon us, which we are taught
 to hope and ask for ?

Gov. The above quoted author shall still
 answer for me. “ The Holy Spirit of God
 “ doth not act upon us meerly by inward
 “ illumination, independently, either of
 “ those powers of the mind, which the Cre-
 “ ator hath bestowed upon us, or of those
 “ outward means of conviction which he
 “ himself hath established. He invigorates
 “ all the faculties of the soul, but acts only in
 “ concurrence with them; and by the inter-
 “ vention of outward and established means.
 “ Far from demanding a sacrifice of our
 “ own abilities, or from rendering them
 “ unne-

* Essay on faith, by the Rev. Mr. Rotheram, p.
 104, 105, 106.

“unnecessary, he calls for the utmost ex-
 “ertion of them. He strengthens the un-
 “derstanding, prompts and bends the will;
 “but he does by no means enlighten the
 “understanding, or move the will, inde-
 “pendently of the common revelation. He
 “enforces the impression of the evidence up-
 “on the mind : casts an heavenly radiance
 “round those truths which have been re-
 “vealed, and aids the effect of those mo-
 “tives upon the will, which revelation sets
 “before us*.” I am, my dear Mamma,
 your most dutiful and affectionate daughter,

MARIA MILTON.

LETTER XXVIII.

My dear Mamma,

I Know your humanity will make you
 hear with pleasure that Miss Lenthal re-
 ceived this morning a letter from her aunt,
 acquainting her that her father was visibly
 better, though he could not yet be pro-
 nounced out of danger; and that they were
 all filled with joy at so unexpected an a-
 mendment. This young lady is indeed
 not personally known to you, but humani-
 ty embraces the whole creation; and I have
 fre-

* Ibid, p. 109.

frequently known your heart feel with great sensibility for those you never saw. This happy change has raised her to new life, she was before quite spent with grief; but the roses again begin to bloom, and the dimples to play in her cheeks, her eyes again shed their mild benignant rays, and hope, now awakened by so fair a prospect, dispells much of the distress, with which her sweet face was overshadowed, though languor and anxiety are still impress'd upon it.

We had last night a visit from the Rector of the adjacent village, who informed us that Mrs. Redmond died of a fresh stroke of the palsey the day before. The attack was extremely violent, depriving her both of speech and sense; and carried her off in twenty four hours, though all possible means were used for her recovery. Her daughter is in great affliction. This gentleman said, he wished it had happened a year ago; and being asked the reason of that wish, he explained it in a manner so much to Miss Redmond's honour, that you will not wonder, knowing I am so much attached to her, if I repeat you what told us.

About three quarters of a year since, a young gentleman, by name Martin, was riding into the villages, when he was stopped by the same appearance that first attracted my notice of Miss Redmond, a
very

beautiful young woman drawing an aged one in a chair round the garden. Her figure struck him so much that he continued above half an hour in the same spot; and unobserved by them, saw her all that time employed in attending her mother in the most endearing manner, and endeavouring to amuse her. But at length his servant, less charmed than his master, awakened him from the reverie into which he had fallen, when recollecting himself, he quitted his post, and under pretence of dining in the village, went to the best public house it afforded, where he hoped to receive some satisfaction to the curiosity excited by the elegance of Miss Redmond's appearance, and the amiable manner in which she was employed.

Mr. Martin was not deceived in this expectation, his host and hostess were equally liberal in their praises of Emilia, from whose humanity they had received much comfort, at a time when their family was grievously afflicted with sickness. They could not indeed give him a very particular account of her former situation in life, as she was as little inclined to that foolish pride which leads people to boast of past affluence, as to complain of the present depression of her circumstances; but it was impossible for the least discerning, not to perceive that she had been educated in a
very

very different rank of life. The encomiums, that gratitude inspired were not likely to efface the impression of Emilia's charms; Mr. Martin seeing his curiosity rather increased than satisfied, determined to pass that night in the village, in hopes of getting another view of Miss Redmond, when the leisure of the evening should tempt her abroad.

He enquired the hour that was to set her at liberty, impatiently waited for its arrival, and then bending his course so as to walk round her habitation, had the pleasure of seeing her again in the same place; he ordered his walk so as to be least exposed to her view, and passed frequently near the hedge which bounded her garden, without being particularly observed by her; his dress was plain, and she did not even perceive he was a stranger. At the close of the evening, she retired into the house, but Mr. Martin could not prevail with himself, so soon to leave the spot where he had seen her; he continued sauntering about, in hopes she might either come out again, or appear at the window, till it was quite dark; when going to return to his inn, he was suddenly stopped by the sound of the sweetest voice he had ever heard, accompanied with music; for Miss Redmond was beginning to indulge

indulge herself on the harpsichord. Surprize
 and delight attracted him still nearer; trust-
 ing to the darkness of the night, he ventur-
 ed into the garden and stole softly to the
 door, where not one note escaped him. But
 even the harmony of her voice, and instru-
 ment, enchanted as he was by it, did not
 charm him more than the intervals of con-
 versation, wherein he found she was endea-
 vouring to soothe her mother into good
 humour, and to soften the bitter repinings
 the old lady frequently uttered, chiefly
 founded on the great change in their cir-
 cumstances. The sweetness and good sense
 expressed in all Miss Redmond said, com-
 pleated the conquest her beauty had made;
 and Mr. Martin could not prevail with him-
 self to withdraw from a spot which afforded
 him so much pleasure, till he found the la-
 dies were going up stairs to bed. He then
 returned to his inn, where his long absence
 had excited some wonder, and accounting
 for it in the best manner he could, invited
 his host to sup with him, which gave ap-
 portunity of hearing a repetition of all
 he had before been told of Miss Red-
 mond; and had not the good man at last
 grown too sleepy to continue the conversa-
 tion, the morning might have found them
 at the table.

The

The next day being Sunday, Mr. Martin determined to stay in the village till after church time, and flattered himself, that he was in part induced to do so from a desire not to spend all the sabbath in travelling, to the total neglect of divine service, though perhaps, had he not expected to see Miss Redmond there, he might have been less scrupulous. To church then he went, applauding his piety, while his whole thoughts were engrossed by an earthly object. He placed himself in the most obscure corner of the church, in order to be the more at liberty to observe the real object of his worship, and had the satisfaction of seeing Miss Redmond enter soon after, and place herself just overgainst him. Her dress was a clean white calico gown, now her finest apparel; and every thing she had on, both in cleanliness and simplicity, was perfectly well suited to it; for she apes no fashions, nor ever decks herself with tawdry ornaments, wearing only neat round caps, small ruffles, and slips of cambrick instead of ribbands. A woman less lovely might suffer by this total absence of ornament, but there is an innocence and dignity in her beauty, which is heightened by this simplicity. Mr. Martin would have found it difficult to answer any one with certainty, who had asked him, in what language

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guage the service was performed, though he has rather more than a common share of religion; and other object than Emily he saw none, so entirely was his attention, as well as his eyes, fixed on her; she on the contrary, was so attentive to the service (a circumstance which greatly heightened his esteem, however deficient himself in attention) that she did not even distinguish a stranger, nor once think she was a principal object to any one, though his constant gazing at her was observed by almost every other person there, notwithstanding the care he had taken to be as little exposed to view as possible. No sermon ever appeared to him so short, and with reluctance he perceived, by the congregation's beginning to go out, that his pleasure was at end; but in crossing the church-yard, he observed the minister speaking to Miss Redmond, and then for the first time looking at him, discovered his old college tutor, and accosted him with joy. The rector was much pleased at so unexpected an encounter, with one whom he had not seen for above a dozen years, that time having passed since Mr. Martin left college.

After the usual civilities at first meeting, the rector invited him to dinner, which he readily accepted; and was with as little difficulty prevailed upon to improve the
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accident that had brought them together, by passing a few days with the rector; which he was at full liberty to, being only on his road to visit a friend, who was not apprized of his intention.

Time having worn off the awe which the office of tutor might once have inspired, Mr. Martin soon ventured to mention Miss Redmond, though with due caution, that the violence of his prepossession might not be discerned; and was well pleased with his companion; for the rector having a sincere and tender regard for her, was very loquacious on the subject, and allowing for the abatement of fire, which might be expected from his advanced age, spoke of her in a manner, that seemed well to justify the idea Mr. Martin had formed to himself. The old gentleman, at last, went so far as to express an ardent wish, that she was married to a man, whose intrinsic merit rendered him worthy of her, and whose fortune would place her in an elevated station, to which she would do honour. Thus encouraged, Mr. Martin ventured to speak more plainly. "As for being worthy of her," said he, "I am not so insufferable a coxcomb as to pretend to it; but by your account, who can be so? My fortune, you know, is sufficient to answer the other part of your wish; what

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“ think you then, of helping me to a woman
 “ you esteem so great a blessing.” The
 Rector declared, he knew no man to whom
 he should with more satisfaction see her
 united; for though he would not flatter
 him so far, as to say he thought him equal
 to her in merit, yet, if he had not altered
 much since he left college, he could safely
 affirm, he knew not a better man, nor one
 more qualified to make a woman happy;
 but desired him not to proceed in that strain,
 for he was so tender of Miss Redmond’s
 dignity, that he could not admit of any
 jest of that kind; and sensible, as he was,
 that to marry her was the wisest thing a man
 could do, yet he did not expect, that any
 one, out of prudence, would chuse for
 a wife, a young woman destitute of for-
 tune. Mr. Martin then confessed the true
 state of his heart, and that if, on further
 acquaintance, she appeared to him as ami-
 able as she did at that time, an union with
 her would be his first wish in life; he only
 therefore desired his friend to procure him
 the means of knowing her better, which
 would either fix him entirely, or, if she did
 not answer the idea he had conceived, re-
 move an impression, which he perceived
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Mr.

Mr. Martin's longer stay was now agreed upon, and the Rector did not doubt of procuring him, under the title of his friend, an obliging reception at Mrs. Redmond's. According to the plan they had formed, they walked by the garden the next afternoon, and agreeable to their hopes, saw the ladies, and on entering into conversation with them, were invited into the house. The next day being a school holiday, the Rector prevailed with them to dine with him, in order to meet his mother, whom he expected at his house for a few days, engaging to send her equipage for them; a necessary conveyance to Mrs. Redmond, who otherwise could not have gone thither.

The visit the Rector's mother made him, proved a convenient circumstance, as it was an excuse for frequent meetings, for she was let into the secret, and very kindly took on herself to contrive, that a visit should be made on one side or the other every day; which she performed, though with a degree of importunity that she would not have used, had she not considered it as a benefit, from the purpose intended, to Miss Redmond, to whom it was inconvenient to be so much engaged in company: and at her son's desire, the old lady prolonged her stay a fortnight longer than the time she had fixed for her visit.

Every

Every day increased Mr. Martin's affection, and what might at first be called in some measure, only a favourable prepossession, became the most rational, and best founded attachment. From the first, he generally contrived to engage Miss Redmond in conversation, who with modest and unaffected ease, entirely unsuspecting of his views, conversed freely with him; and was so well pleased with his acquaintance, that she listened with extreme satisfaction to the testimony the Rector frequently bore to his merits, which shewed him as worthy her esteem as she wished him. When the Rector perceived Emily had a favourable opinion of Mr. Martin, and even suspected her of a sentiment more tender, he undertook to declare Mr. Martin's intentions, both to the mother and to the daughter: but the lover's delicacy making him fear, lest interest should tempt Mrs. Redmond to use maternal influence over Emilia, whom he would not for the world obtain, contrary to her inclination, he insisted on his friend's first applying to her. The Rector did so, and had the satisfaction of seeing pleasure mixed with surprize in her countenance. She expressed in the strongest terms, her sense of Mr. Martin's generosity, and the obligation he had conferred on her, but as to any farther

answer, referred him to her mother; though she said, she apprehended it was easy to imagine what that would be. The Rector told her, such a reply would not satisfy his friend; and explaining to her the delicacy of his apprehensions, pressed her in so parental a manner, to declare how far the proposal was agreeable to herself, that she, with as much frankness as her blushes, and the hesitation of modesty would permit, confessed, that the only objection she had to it, was her own want of fortune, for were her's superior to Mr. Martin's, he of all men she ever saw, would be her choice, indeed the only one she ever preferred to the rest of his sex.

The Rector now thought his business in a manner over. The interview was at his house where he had, under a plausible pretence, drawn Miss Redmond from the company. Leaving her to recover her confusion, he returned into the parlour, and whispering his success to her lover's ear, sent him to express his joy to her who had inspired it, while he to compleat his office, made the proposal to the mother, whom in her weak state, he almost feared to hurt by the declaration of so fortunate an event. But how great was his surprize, when bursting into tears, she reproached him with a desire of robbing her of the only comfort of her life:

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life : That to part with her daughter, she was sure would kill her, and indeed it would be a double misfortune if it did not; that the three hundred a year which Mr. Martin offered to settle, could make her no amends; with much more to the same effect.

The Rector represented how much she ought to wish such an establishment for Miss Redmond, the pleasure she must receive from seeing her happy; observing, how greatly the reflexion on her daughter's good fortune must recompence her for the loss of her company, for true affection disinterestedly seeks the good of the beloved object, insensible to all selfish views; and hinted a belief, that Emilia's heart corresponded well with the tenderness of Mr. Martin's, which would render it doubly cruel to prevent their union.

These arguments would have been very prevalent, if addressed to a mind generously affectionate; but Mrs. Redmond's was not of that stamp; she loved her daughter to excess, but the foundation was her own ease and gratification, to which she found Emily's care and conversation necessary; and all she could be brought to say was, that, if her daughter preferred Mr. Martin to her mother, so much as to make a marriage with him her choice, she

would not require her to relinquish love for duty. This was pronounced with more austerity than grief, and the Rector thought it best to urge the point no farther at that time. He left her and went into the garden, where he found Miss Redmond listening with pleasure to the tenderest and most compassionate expressions that love could dictate; but the discomposure of his countenance soon drew the attention of the lovers, who eagerly enquiring the cause, were in few words made acquainted with his unsuccessful negotiation.

Mr. Martin pressed Emilia with the tenderest importunity, to make use of the permission, however ungraciously given; and urged every thing that could justly be said in favour of his request; even the Rector added the advice of the friend, to the intreaties of the lover; but Emily begged them to cease, and spare her the pain of such a conflict, declaring, that notwithstanding, from her too little reserve, they were much better acquainted with her sentiments than she now wished they were, yet they might depend on this, that neither their persuasions, nor her own too hasty attachment, could never induce her to act contrary to her mother's inclinations, to whose happiness she had always made her own subservient, and to whose choice she should

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should ever sacrifice it; and thought it so absolutely her duty to do so, that however painful the effort might prove, she was convinced she should thereby best secure her own peace of mind. While she said this, a few tears stole down her cheeks, which she endeavoured to conceal, and exerted all her powers to assume a composure of countenance, which the painful agitation of her mind would not permit. However, breaking from them, she walked a few minutes alone, and so well recovered herself, that she returned to her mother with a look so placid, that even the Rector could not discover any appearance of the least disturbance of mind. Mr. Martin was not able to return to the company, which soon dispersed, for Mrs. Redmond agitated by anger and vexation, was in haste to return home.

They were no sooner in the chaise, than Mrs. Redmond with tears asked her daughter, if she designed to leave her. Miss Redmond replied, that she would not for the world do any thing contrary to her inclination, who should ever be the director of all her actions. But no assurances would entirely satisfy Mrs. Redmond; she felt she was doing wrong, in preventing her daughter from so advantageous an establishment, and apprehended she must re-

linquish it with regret; whereas she was unreasonable enough to wish, that Emilia should reject with pleasure the addresses of one of the most agreeable and most deserving of men, who would raise her from a situation, where her very subsistence depended entirely on her health and industry, to a splendid fortune: and at the same time, Mrs. Redmond was sensible this was so impossible, that the air of satisfaction her daughter assumed, her chearful acquiescence to her desire, the assurances she gave her, that she had no inclination so strong as that of contributing to her happiness, though she did not deny a partiality for Mr Martin, could not set her mind at rest.

The gentlemen were not so acquiescent as Miss Redmond; they made several attempts to prevail with the old lady; but her answers continued the same; and her daughter could not be prevailed upon to relax in her duty. Mr Martin even offered to invite Mrs. Redmond to live with them, though from what he had seen and heard of her temper, it was the thing of all others he would least have chosen; but Emily would not consent to it. She knew her mother's infirmity must occasion Mr. Martin to pass some very disagreeable hours, and she should not be able to support the thought of their being caused by his affection

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tion for her; it might even move her so far as to make her sometimes forget the duty she owed a parent, whose misfortunes must to her sufficiently excuse all the ill effects arising from them; and she well knew that the fear her mother entertained of not possessing the first place in her affections, would render it impossible for her to conduct herself in such a manner, between her husband and mother, as would content them both; and if either were dissatisfied, she must be unhappy.

When Mr. Martin found all hope was lost, he left the place in a very different state of mind from that which he brought thither, desiring the Rector to let him know if any opportunity should offer of doing Miss Redmond service; and as an acknowledgement of the obligation he was under to his friend, he sent him in a very short time after, a very considerable present. As soon as Mrs. Redmond was declared past all chance of recovery, the Rector wrote an account of it to Mr. Martin, thinking that if his inclination continue the same, it will be a most welcome event, as the only obstacle to his wishes is removed, but he could not yet have an answer, for which his regard for both parties makes him very impatient.

This subject has carried me into great length, and it is high time I should quit these tender lovers for wars and tumults; how eligible the exchange, let others say. History will not often afford more useful instruction than this example of filial duty. It is certainly an excellent lesson; I hope some will profit by it, and myself among the number; though I can have no trial, having no such mother.

HISTORICAL CATECHISM.

LESSON. XLVII.

Q. Did the dissensions in Athens end with the Olygarchy?

A. Not entirely. The abettors of the abolished government began to raise troops in order to make an effort towards the recovery of their power, but the citizens attacked and slew the chief of them; after which, a general amnesty being passed, all became quiet, and felt the happy change which they owed to Thraſybulus, who delivered them from tyrants, under whom a credible historian relates, that as many citizens had perished in eight months, as in ten years of the Peloponesian war. But
Athens

Athens never after recovered its former power, nor could dispute preeminence with Sparta.

Q. What was the next affair wherein the Greeks were engaged ?

A. In the war between Artaxerxes king of Persia, and his brother Cyrus, who had rebelled against him ; and though when they engaged in his service, they did not apprehend they were to oppose the Persian monarch ; yet after having led them a considerable distance from home, Cyrus, by great promises, prevailed on them to continue with him.

Q. As you have given in the Persian history an account of the success of this war, it is scarcely necessary, except it be to keep up the thread of the story, to ask it now ?

A. In the battle of Cunaxa, wherein Cyrus was slain, while the main body of his army was defeated by Artaxerxes, the Grecians were victorious on their side, and refusing to submit to the conqueror, alledging that they were drawn in artfully by Cyrus, without any previous intention of attacking the Persians, they required to be permitted to return back unmolested to their own country ; which being readily granted Tissaphernes undertook to guard them in their passage.

Q. How

Q. How did he perform this office ?

A. In a manner consonant to the views in which he had undertaken it, that being no other than the destruction of the Grecians. In their march, he got by treachery Clearchus their general, and four more of their principal captains into his hands, and sent them to Artaxerxes, by whom they were put to death.

Q. What effect had this on the Grecian army ?

A. Their consternation was so great on the loss of their leader, that it would probably have had the success Tissaphernes expected, by inducing them to surrender to an enemy whom they could not hope to resist, had not Xenophon, who served as a volunteer in the army, and has written an account of their march under the title of the retreat of the ten thousand, which was their number, had not he, I say, by his eloquence encouraged them to better hopes ; whereupon they appointed successors to the captains that were slain, and Xenophon was one of those on whom the election fell ; and by his abilities, became indeed, their principal commander.

Q. With what success did he acquit himself ?

A. Though continually harassed by detachments from the Persian army, or the various

various nations through which they passed, and frequently molested by mutinies among his soldiers, he guided them safe into Thrace, repulsing all that opposed them, and there entered into the service of Seuthes, king of the Odrysians, a Thracian people; till Timbron, general of the Spartans, who was preparing to attack Tissaphernes, invited them to join him, to which they readily agreed, and met him at Pergamus in Lydia. This retreat is esteemed one of the most famous actions of antiquity.

Q. In how long time was it performed?

A. In about nineteen months; and the distance they marched, is computed at above four thousand English miles.

Q. What induced the Spartans to attack the Persians?

A. The solicitations of the Ionians, who found Tissaphernes, the Persian governor of the adjacent Provinces, had designs against their liberty.

Q. What passed in Athens, during the retreat of the ten thousand?

A. The most memorable event was the condemnation and death of Socrates, one of the best and greatest of the ancient Philosophers, whose life and doctrines were equally pure.

Q. What in such a man could give offence?

A. His

A. His virtue ; which was a continual reproach to the manners of several of the principal persons at the head of the commonwealth, whose conduct and administration he freely blamed.

Q. Of what was he accused ?

A. Of not acknowledging the gods of the republic, and introducing new deities in their room. However, unsupported by evidence, the faction against him was so strong, that he was condemned to die, by drinking the juice of hemlock.

Q. Was the sentence executed ?

A. It was ; for though his friends had bribed his jailor to suffer him to escape, he refused to owe his life to a violation of the laws, and submitted to the sentence with the most composed cheerfulness, receiving it rather as a deliverance than a punishment.

Q. In what esteem was his memory held by the Athenians ?

A. They imputed all the misfortunes that afterwards befel the republick to the vengeance of heaven, for his unjust condemnation ; they revoked his sentence with a public solemn lamentation, condemned his accusers, erected a statue to his memory, and dedicated a chapel to him.

Q. Had Socrates made any figure in war ?

A. He distinguished himself in several battles during the Peloponesian war, and prevented

prevented Alcibiades and Xenophon from falling into the enemies hands, in some of those engagements.

Q. What success had the Spartans in the war they made on the Persians ?

A. They conquered great part of Æolia; and afterwards, under the command of Agesilaus, king of Sparta, obtained a signal victory over the Persian army near the river Pactolus.

Q. Were they at peace with Greece during this time ?

A. No; on frivolous pretences, they engaged in a war with the Eleans, whom they obliged to set free the cities dependant on them, and then received them into their alliance.

Q. Did the Spartans carry their arms much farther into the king of Persia's dominions ?

A. They were diverted from the prosecution of that war, by a league between Thebes, Argos, Corinth, and Athens, united by the desire of depressing the power of Sparta; all but the last mentioned city were induced thereto by great presents from the Persians; Athens was instigated only by resentment, and a desire of recovering the power of which it had been deprived.

Q. To whom was this league in great measure attributed ?

A. To

A. To Conon, the Athenian, who after the defeat at Egos Patamos, had retired to the Persian court, where he was industriously seeking for means to raise his country from the state of depression, whereto the Lacedemonians had reduced it.

HISTORICAL CATECHISM.

LESSON XLVIII.

Q. Which of the confederate states first engaged with the Spartans?

A. Thebes; and in that engagement Lyfander, who had been so fatal to Athens, was slain.

Q. Did their success continue?

A. Near Sicyon, the confederate army was defeated by the Spartans; but Conon being intrusted with a Persian fleet, gained a victory at Gnidus. By land the Spartans were still successful, conquering the allied army in a battle at Coronea; the Spartans then being commanded by Agesilaus, who had on the breaking out of this war been recalled, while he was extending his conquests in Asia.

Q. What was the next event in this war?

A. A dissention happening among the citizens of Corinth, a party of Lacedemonians.

nians took advantage of the tumult, and getting into the city, massacred great numbers. The Athenians hereupon sent a supply to their army under Iphicrates, then but twenty years old, who defeated a body of Spartans, and recovered all the places they had taken.

Q. What turn did the war take at sea?

A. Conon prevailed with the Asiatic Grecians, to revolt from the Spartans; he then made a descent on Laconia, and ravaged the country; from thence he obtained leave from the Persian commander to sail to Athens, in order to rebuild the walls of the city, towards which the Persians assisted him with money.

Q. What consequences had these successes?

A. They made the Spartans so desirous of a peace with the Persians, that they sent Antalcides to offer very shameful conditions, and at the same time to lay open the proceedings of Conon, who was secretly endeavouring to withdraw the provinces of Æolia and Ionia from the Persians, and annex them to Athens.

Q. Did Antalcides effect this part of his commission?

A. So thoroughly that the Persian general seized Conon, and it is generally said, sent him to Artaxerxes, who put him to death.

Q. Did

Q. Did the war continue between Athens and Sparta?

A. It did for some time, to their mutual detriment, without any considerable event; except the death of Thrasylbulus, that great man, who had with such invincible intrepidity, and wise conduct, restored Athens to its liberty, by the expulsion of its tyrants. He was murdered in his tent by the inhabitants of Aspendus, who had been ill treated by his soldiers. All Greece were at length so wearied by a war that was destructive, without being decisive, that they agreed to the peace negotiated by Antalcycles.

Q. What were the terms of that peace?

A. That all the cities in Asia, with the islands of Clazomenæ, should be under the jurisdiction of Persia; that the islands of Lemnus, Imbrus, and Scirus, as having from time immemorial been subject to Athens, should still continue so; and that all the other cities of Greece should be left entirely free. Terms voluntarily offered by the Spartans from the apprehensions they entertained, lest the Athenians should recover their power; though hereby they gave up all the advantages they had ever gained over the Persians, and forsook the cause that gave rise to their first war with Persia, which was no other than securing liberty to the Asiatic Grecians.

Q. When

Q. When was this peace made?

A. Three hundred and eighty seven years before Christ?

Q. Did this treaty restore peace to Greece?

A. By no means; the Spartans, under colour of procuring a faithful execution, oppressed the lesser states, and committed much cruelty and injustice; among which actions, the most flagrant was their seizing the castle of Thebes, called the Cadmea, although the Thebans had adhered to the treaty of Antalcides. Of this injustice the Spartans were sensible, and as if they hoped thereby to excuse the action, they condemned Phæbidas, who had performed it, to a very heavy fine, but kept possession of the Cadmea.

Q. Did the Thebans acquiesce in this injustice?

A. Awed by the Garrison in the Cadmea, they submitted four years to the Spartan yoke, till the exiles from their city, who had retired to Athens, determined to attempt the restoration of their country's liberty.

Q. In what manner did they effect it?

A. Having agreed with Phyllidas on the necessary measures, they set out from Athens. Twelve of the most active, at the head of whom was Pelopidas, were sent forward
to

to enter the city, into which Phyllidas gave them admiffion. They were dressed like peafants, and appeared to be hunting for Game. Thirty fix more were afterwards admitted, and concealed in the house of Chafon, a man of the first rank in the city, till night, when dividing into two bands, they surprized the governors, Archias and Leontiades, and flew them. By morning the rest of the exiles entered the town, but not being strong enough to force the Cadmea. wherein was a garrison of fifteen hundred men, they obtained succours from Athens, and with their Assistance, in a short time obliged them to surrender.

Q. In what manner did the Spartans behave on the loss of a place they had obtained by treachery?

A. They resented it as an injury, and immediately declared war against the Thebans.

Q. Did the Thebans engage any other state in their defence?

A. They artfully prevailed with the Spartan commander in those parts, to give the Athenians just cause of complaint, by which means they obtained their alliance.

Q. With what success was the war between the Spartans and the allied Thebans and Athenians carried on?

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A. Chabrias, the Athenian general, defeated the Spartan fleet at Naxos ; and the Athenians had afterwards the like success under Timotheus the son of Conon. At the same time the Thebans under the conduct of Pelopidas recovered Bœotia ; and near Tegyra, with three hundred foot, and a small body of horse, totally routed the Spartans, although they were above three times their number.

Q. Was there not something peculiar in that little corps of three hundred ?

A. They were called the sacred battalion, and by some the band of lovers, being a set of brave determined young men, who had sworn perpetual friendship, and not to desert each other, to the last moment of their lives ; an oath they kept so inviolably, that they were as much distinguished by their fidelity as their courage. At the head of this band Pelopidas charged in most of his battles.

Q. Did any more remarkable engagements happen during this war ?

A. No ; it was soon after concluded. The Persians sent to propose a renewal of the peace of Analcydes ; and the Athenians growing jealous of success the Thebans had had in the war, readily consented to it, as well as the rest of Greece. I am, my dear Maria, Your most affectionate and dutiful daughter,
MARIA MILTON.

LETTER XXIX.

My Dear Maria,

WHATEVER subject you chuse to write upon, you cannot fail of giving me pleasure, and you may depend on my being interested in the welfare of any person for whom you have any regard; my good wishes therefore for Miss Lenthall, are very fervent. I feel for any one who is in bodily pain, but much more for those who are in that state of mental distress you describe, as it is so much more grievous, that it will not admit of comparison. I am pleased to see you so ready to perceive all the advantages that may arise from your present situation, not so much because it is a means of making it more agreeable to you, which would be only the benefit, I hope, of a short season, as that it shews a disposition that will prove conducive to your happiness through life. There is nothing so much our interest, as teaching our minds to look at all things in the most pleasing light; by this means almost every object may become agreeable, for there are scarcely any that have not some beauties, some merits. But many people seem to make it the business of their lives to find fault; and

and, rigorously examining whatever appears agreeable, reason when they should admire, and criticise when they should commend. Shew them the finest piece of architecture Palladio ever designed, instead of admiring the grandeur, the elegance of the structure, they will tell you, it would be much better, if the architecture was of another kind, or the capitals of the pillars of a different order. Point out to them as notable a prospect as nature can exhibit, blind to its beauties, they will observe, that had such a tree, or such a hill, been differently placed, it would indeed have been very charming. With the same fastidious delicacy, they will find out some blemish in every form, some defect in every character. They seem to see, to hear, to read, only to criticise, and where they can find no fault, find no satisfaction; but they are indeed in no great danger of meeting with that disappointment, for as the jaundiced eye gives its distempered tint to every object, so their caustic spirit imagines defects even where true taste or reason cannot discover them. I will not say they enjoy no pleasure, for they find it in being *displeased*; but it is such as envy feels in its malignant gratification. Yet I have known this fault inhabit very worthy minds, as in Miss Layer, who you may well remember con-

tinued

tinued by this means to make those fear her conversation who esteemed her virtues ; and with talents to amuse, had the art of being always displeased herself, and displeasing to others. It originally arose only from a notion, that to search deeply was the office of wisdom, and that when she censured what others admired, it was a proof she was superiorly wise ;

“ Painful preeminence ! herself to view”

“ Above life’s pleasures, and its comforts too.”

I fear as much or more discernment is often requisite to discover merits, as to perceive defects, as the latter are apt to be most glaring ; and if we are happier when pleased than when offended, surely to distinguish beauties is rather the office of wisdom ; and whatever is truly wise, is truly moral ; this therefore I look upon as truly moral virtue : for by keeping our minds as much as possible in a placid and satisfied state, we become more capable of contributing to the happiness of others, and of well performing our duty to God and to our neighbour ; our hearts are more open to gratitude and love of the one, than of charity and good will of the other. In such a disposition, we see the extent, the greatness of the mercy of our Creator, and while our attention is fixed on the best qualities his creatures possess, we grow indulgent to their

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their faults, and feel tender pity for their infirmities.

Cultivate this disposition, therefore, my dear Maria: whatever objects present themselves to your sight, examine them if you please, but when their several qualities are discovered, fix your attention chiefly on those that are pleasing; do the same with every thing that is the subject of thought; I would not have you blind your understanding, but teach it to dwell only on the parts that are most perfect. In regard to your fellow creatures, particularly, think of their faults only as far as is necessary to defend yourself from suffering by them, but encourage the recollection of their virtues; and even in their defects consider how much more they are the objects of compassion, than of hatred and resentment. There is scarcely any thing in nature, that has not some fair side, turn that therefore as constantly as you can to your view, and every object will yield you some pleasure. Even under misfortunes, you will learn to find consolation, by reflecting on the benefits that may accrue from them. We can neither alter our destiny, nor change the dispositions of mankind; wisdom as well as duty, therefore, compells us to make the best of both; to bear patiently with the evil, and enjoy the good with prudence

and gratitude. We must not raise our expectation beyond probability, nor expect fixed happiness in an unstable state, nor hope to find imperfect creatures without faults. Let us contentedly take mankind as they are, for as they are, we must take them, whether we will or no; pardon their faults; bear with their frailties; pity their infirmities; and love their virtues; receive with joy all the happiness they can afford us, and in gratitude for that, submit without repining to the vexations they give us. Let us, in short, consider, that we are like unto them, and therefore we ought to shew the same indulgence we ourselves stand in need of, or we cannot justly expect to receive it; and when most injured by them, if we reflect a little on the numberless offences, for which we wish to be pardoned by God, they will appear so innocent in comparison to ourselves, who are guilty of the blackest ingratitude against the giver of all good, that we shall find it easy to forgive, since we are told by him, that to the merciful he will shew mercy.

Another advantage in being pleased, is, that it seldom fails of rendering us pleasing, from whence all will allow much of our happiness arises. There is great sympathy in our nature; it is difficult to keep good humour, in company with those that are

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not so; and the temper must be uncommonly bad, that is not softened by a placid countenance, and a sweet and gentle manner.

Had I not once on my attendance on a sick relation, been obliged to pass a week in a school, I should have imagined another benefit must have arisen from being educated in one of those seminaries, I mean a habit of bearing with different tempers; but to my surprize, I observed the children continually wrangling, and endeavouring to teaze, rather than to please each other. It appeared strange to me, that even young as they were, they should not perceive, how much their happiness depended on good agreement; and that, if one proved a little perverse, it would much more redound to the satisfaction of the rest, to seem not to observe it, and rather take easy measures to bring her into good humour, than by contending to prolong her pettishness, and share her fault. How happy would a society of children be, if they loved each other; and to endeavour it is certainly their duty, both as it is for their own, and for the general happiness, and it is as agreeable to the divine will, which has commanded us to love one another, and to live together in unity. To promote this general good will, should be one of

the principal studies of a school-mistress; she should frequently remind them, how much a reciprocal affection is their interest and their duty; and whenever she perceives any ill humour arise, remonstrate to them how much pleasure they would receive from being beloved, and how little reason they have to expect it, if they do not correct the perverseness of disposition, which interrupts the peace of the society. She should set forth circumstantially the different effects that will spring from being liked or disliked by their companions; and if any quarrel while at play, they should not be suffered to join in play the next time.

They should find by the punishment thus annexed, that ill humour is a greater fault, than a little inattention to their learning; for it is not only a moral evil, but is of more lasting ill consequence, as it will be apt to increase by age; and she who in youth has been permitted to quarrel with her schoolfellows, is too likely to make a turbulent wife and a petulant friend. I have got upon a subject, on which you are perhaps better qualified to speak, as example best shews what is right; for I have been told, Mrs. Wheatleys give great attention to this particular.

I ought not to omit informing you, as I know it will give you pleasure, that your grandfather

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grandfather seems to share a little in my impatience for the coming of the post, and inquires after your health before I have got to the end of your letters, as I always first read them to myself in order to see whether they contain any passages that I ought not to communicate. But I fear he will have thought my absence long, and I would not that he should have even that to lay to your charge. As his asthma was very violent last night, I sat by him till near five this morning, which obliged me to lye late in bed, and thereby I was deprived of my usual hours for my writing to you, or for other business. Do not remonstrate against my sitting up, it is unavoidable; I am too happy if I can now, by any care or attendance, make some atonement for my disobedience in that one material article, wherein parents can least bear opposition; a disobedience which, whatever extenuation the partiality, or perhaps candour of my friends may plead for it, will ever lie heavy on the heart of, my dear Maria, your most tenderly affectionate mother,

FRANCES MILTON.

L E T T E R X X X .

My dear Mamma,

YEsterday was a day of joy in this family, the same letter bringing Miss Lenthall an account of her father's being quite out of danger, and that an uncle, who tho' her godfather, she had not to her knowledge ever seen, he having resided in the East-Indies ever since she was a year old, had at his death, bequeathed 40,000*l.* equally to be divided between her and her brother. Decency, and some sensations that gratitude inspired, made her appear the least joyful person in the house; but she acknowledged that such an acquisition was a peculiar blessing, their precarious situation considered.

Miss le Maine, on this occasion, reminded me of the fable of the cat metamorphosed into a fine lady; for though she seems grown much more rational in her way of thinking, than when she came hither, yet this incident brought a little relapse into her former nature, and she was very quick in observing the pleasures Miss Lenthall might now enjoy; enumerated the expences of plays, operas, Almack's and Soho, for a whole winter, and discovered, that she would still have a considerable

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able fund for fine cloaths, and even while she lived with her father, might afford a yearly purchase of jewels, which in time would be sufficient to make a very handsome figure, and become her prodigiously.

Miss Lenthall smiled, and said, if fortune would give her nothing better, she should receive but little satisfaction from it.

When Miss Lenthall was alone with Mrs. Wheatley, she told her, she could not receive this acquisition without fear; it was a great charge, and her apprehensions were strong, lest she should not acquit herself of it as she ought. Mrs. Wheatley replied, that those apprehensions were her security; and probably her fortune would not be long in her own disposal, for she supposed she should soon see her married. "I do not know that," answered Miss Lenthall, "I think I shall be in no hurry to put my happiness, for which I seem to have all requisites, into the power of another. Marriage may be for the good of the community, but I am not sure it is for mine. Curtius and Decius are great names, I honour their heroism, but my spirit is not sufficiently patriotic to induce me to sacrifice myself for the good of my country; I feel a certain selfishness that tells me I must first be persuaded that my own private benefit is con-
O. 4 "nected.

"nected with it. I cannot even hope for
 "the honour these patriot heroes required,
 "as no one would attribute my sacrifice
 "to such noble views; and I suspect pa-
 "triotism seldom runs very high, especi-
 "ally in these degenerate days, except it
 "be accompanied with the hope of fame.
 "Besides, I shall not be so attractive an
 "object as you imagine, for I certainly
 "shall never marry without securing half
 "my fortune to my mother's use, in case
 "she outlives my father. This you see
 "will bring a great diminution to my
 "charms, and may have an excellent ef-
 "fect in saving me from some mercenary
 "addresses."

As I was anxious about the contents of
 Miss Lenthall's letter, I watched her coun-
 tenance whilst she read it, and the joy ex-
 pressed in it, as she ran over that part
 which concerned her father, was very
 striking, but the chief impression the
 latter part relative to the legacy made, was
 that of surprize, and I am persuaded gave
 her less pleasure than the account of Mr.
 Lenthall's recovery; though grateful for
 so comfortable an acquisition, yet she does
 not appear elated upon it.

My mind is diverted from this pleasing sub-
 ject to one not less agreeable, being just in-
 formed that Mr. Martin is arrived at the
 Rector's,

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Rector's, I hope the result of the visit will prove beneficial to Miss Redmond; so leaving my friends to their happiness, I will go to exercises and lessons; though the first may seem an admonition against strong sensibility, to which at present I am ill inclined to listen, my sensations being such as make it appear the source of great pleasure; the exercise I mean was an account of the behaviour of the Spartans on their defeat at Leuctra.

When the news of the loss of the battle at Leuctra reached Sparta, the people were celebrating a public festival, which had brought to the city great numbers of strangers from several parts of Greece. The Ephori therefore took care that the solemnity should not be interrupted, but privately sent to each family, that had been particular sufferers, the names of such of it as were slain. A more substantial account of the action was related the next morning, whereupon the fathers of the slain came out into the market place, and saluted each other with joy and exultation; the mothers made congratulatory visits, and assembled in a triumphant manner in the temples; while the parents of those who survived, concealed themselves in their houses, waiting the return of their children in silence and dejection.

Mrs. Wheatley observed, that though the frequent instances the Spartans gave, of what is generally called greatness of mind, has been the subject of admiration in all ages, yet it always conveyed a very unamiable idea to her, especially of those of her own sex. "A Spartan matron," continued she, "May be a very respectable person, but I cannot consider her as a woman, at best she is but a less useful, and unnatural man. Nature designed our sex for the care of their offspring, and the regulation of their household; the defence of the country, seems the business of the man; and no one can appear with grace in a different part from what nature had designed them. When I see a hen fighting with all the courage that maternal tenderness can inspire, in defence of her young, I honour her spirit and valour; but two hens pitted against each other like game cocks, would appear no better than two furious pernicious creatures. In one case she is acting up to her duty; in the other assuming a part that does not belong to her. Such a Spartan mother seems to me, when she is rejoicing in the death of her son, however glorious. I would indeed have her tender of his honour, and therefore should think meanly of her,

" if

“ if she wished him to save his life by
 “ shameful and dishonourable means ; and
 “ those, whose sons fled in the battle of
 “ Leuctra, had just cause to mourn, since
 “ their sons had lost a more valuable thing
 “ than life, for without a fair reputation,
 “ life will be a heavy burthen. Neither
 “ would I have our sex indifferent to the
 “ good of their country ; as rational beings,
 “ it is a proper object of their regard ;
 “ but let them shew it principally in
 “ educating their children in such a man-
 “ ner, as shall qualify them to be useful
 “ members of the community ; their shin-
 “ ing character is that of good wives and
 “ careful mothers, not of flaming patriots.
 “ But one thing may be said in excuse for
 “ the Spartan dames, though it will at the
 “ same time derogate from the admiration
 “ some think due to their unnatural insensibi-
 “ lity, their children being taken from them
 “ very young, they had not the same mo-
 “ tives for maternal tenderness ; the endear-
 “ ing charms of infancy had no opportu-
 “ nity of engaging their affections, pride
 “ rather than love was interested in the
 “ conduct of their offspring ; therefore the
 “ laws were more to blame than individu-
 “ als, and to them should be attributed the
 “ strange glory of unfeminizing their fe-
 “ males, if I may use such a term. You

“ Miss

“ Miss Menil are lucky in having had a
 “ more pleasing subject to write upon.”

The subject Mrs. Wheatley alluded to, was such remarkable particulars in the lives of Pelopidas and Epaminondas, as for the sake of brevity had been omitted in the catechism, which she performed as follows.

Nothing more honourably distinguished those two great men, Epaminondas and Pelopidas, than their inviolable friendship for each other, which began very early in life, and continued without the least interruption from petulance or envy, till the death of the latter. We are told it commenced at the siege of Mantinea, soon after the peace of Antalcidas; but the action to which it is attributed, appears more like the consequence, than the foundation of their friendship; but must naturally increase it, as nothing more strongly unites generous minds, than the receiving and conferring obligations. In the battle that was given on that occasion, these two illustrious friends, were in the same wing, and all but themselves giving way, they continued to oppose the enemy, till Pelopidas fell, in appearance dead. Epaminondas rather than leave his body in the enemies hands, tho' wounded himself, continued the conflict, till Agesipolis, the Spartan king, came up with the other wing of the army, and rescued

cued them both. This was not the only time that Pelopidas owed his life to his friend; for when he was imprisoned by Alexander, tyrant of Pheræ, Epaminondas, though at that time out of command, being in disgrace with his citizens, served as a common soldier in the army sent against Alexander, and by his conduct, and his influence with the soldiery, preserved it from destruction, when exposed to the greatest danger by the ignorance of their generals; and the command being soon after given to him, he acted with so much prudence and spirit, that he obliged Alexander to restore Pelopidas to his liberty.

In their virtues they bore a near resemblance to each other, but differed a good deal in their dispositions; Pelopidas's turn being chiefly for war, that of Epaminondas, to the study of philosophy. In fortunes likewise they were unequal, Pelopidas's was very considerable, Epaminondas's very small. The former endeavoured to prevail on his friend to share his riches, but not succeeding, he formed a kind of equality, by regulating his manners by those of Epaminondas, imitating the simplicity and frugality of his way of life, being expensive only in his liberality to others.

They were both slain in battle; Pelopidas, in that of Cynocephalæ, Epaminondas in that of Mantinea; and the armies

mies of each, animated by the desire of revenging the death of their commander, fought so desperately, that they gained the victory after the one was slain, and the other so grievously wounded, that he was obliged to be carried out of the field of battle. Epaminondas was superiorly fortunate in living long enough to hear that his troops were victorious. In this also he was more commendable, that he was killed without any misconduct on his part, whereas Pelopidas seems to have owed his death to the emotions of a private resentment against Alexander, which led him to expose himself too freely.

After Epaminondas was carried into his tent, having recovered his speech, he asked which side had the victory; and being told the Thebans, all then said he, is well; and drawing out of his body the head of the javelin which had given the mortal wound, he expired, rejoicing in the good fortune of his country. Before he died, his friends lamenting that he left no children behind him; yes, said he, I have two fair daughters, the victories of Leuctra and Mantinea, to perpetuate my memory.

Intimately connected as he was with Pelopidas, he would not share with him in the enterprize, to which Thebes owed its liberty; apprehending from the rashness of some

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some of the men engaged in it, that it would not be executed without involving many innocent persons in the destruction only designed for the guilty.

Though Alexander escaped the sword of Pelopidas in the battle of Cyncephalæ, yet there is reason to think, that Pelopidas, though dead, was in some measure the occasion of what afterwards befel him. While in prison, he sent word to the tyrant, that it was absurd in him daily to torment and put to death so many innocent and worthy citizens, and to spare him, who he knew, if ever he escaped his hands, would certainly make him suffer the punishment due to his crimes. Alexander hereupon said, "Why is Pelopidas in so much haste to die," to which Pelopidas replied, "It is that thou mayest perish so much the sooner, by becoming still more hateful to Gods and men." Thebe, the wife of Alexander, moved by curiosity excited by the account she received of Pelopidas's behaviour, visited him, and weeping, said, "I pity your wife;" "and I you," replied Pelopidas. "Who can bear with Alexander when you are not his prisoner." After this, she made him several visits, and complained freely to him of the outrages she received from her husband; and he made use of those opportunities to increase her hatred and resentment

sentment; to which may reasonably, in part, be attributed her afterwards joining with the tyrant's brothers, in the murder of Alexander.

Mrs. Wheatley observed, that although history does not furnish us with two nobler; or more amiable characters, than those of Pelopidas and Epaminondas, yet the part that appeared to her most admirable, was the entire friendship between them, which was not to be affected by the envy that so generally creeps into the breast of persons, who together run the race of glory; a proof of the greatness and integrity of their minds, and that they were actuated only by the love of virtue, and of their country, superior to the mean suggestions of vanity, or the unjust sensations of pride; whereby they have secured to themselves that true glory, wherein they may be said to be unrivalled.

HISTORICAL CATECHISM.

LESSON XLIX.

Q. Did the Grecians sink into inaction after the renewal of the peace of Antalcidas?

A. Though

A. Though it allayed the animosities among the Grecians, but for little more than a year, yet even during that short term, their restless spirits inclined twenty thousand of them, under the command of Iphicrates, at the desire of Artaxerxes, to join the Persian army then engaged in Egypt; where, though the Persians distinguished themselves by their valour, nothing very important was performed.

Q. Between what states was the war so soon renewed in Greece?

A. The Thebans having in the late war found their own strength, grew desirous of extending their dominions, and had so effectually excited the jealousy, both of the Athenians and Spartans, that those two ancient rivals united against Thebes?

Q. Was that state able to oppose such powerful enemies?

A. The courage and conduct of Epaminondas, the Theban general, was an advantage on their side, so superior to numbers, that in the plains of Leuctra, they obtained a signal victory, although the enemy's army, commanded by Agesilaus, consisted of four times their number; but the Athenians were not joined with the Spartans in that engagement, they not having then any troops in the field.

When was the battle of Leuctra fought?

Q. Three

A. Three hundred and seventy one years before Christ.

Q. Did this victory bring over many states to the Thebans?

A. Yes, several, but the most powerful among them were the Arcadians; who, on pretences taken from seditions among themselves, had been attacked by the Spartans, from whose dominion they had before withdrawn themselves.

Q. What was the next expedition of the Thebans?

A. Commanded by Epaminondas and Pelopidas, and joined by their allies, they invaded Laconia, and after having laid waste the country, endeavoured to take Sparta by Storm, but not succeeding in their attempt, they sought to provoke the people to give them battle; but Agefilas restraining the ardour of the Spartans, would not suffer them to sally forth, more prudently contenting himself with defending the city, from the walls of which he repulsed the assailants.

Q. Did the Thebans withdraw themselves from Laconia, after their failure in this attempt?

Q. They retired into Arcadia; where Epaminondas proposed the restoring of the posterity of the old Messenians, who had
near

near three hundred years before been driven out by the Spartans?

Q. Where were they dispersed at the time Epaminondas formed this design?

A. In Sicily, Italy, and other parts, but in each place they had retained their customs and dialect, which prevented their being confounded with their neighbours, as might have been expected in so long a time. These people he invited home to their original country; the territory was divided by lot among them, their city immediately rebuilt and peopled, and a garrison left in it for its defence.

Q. Did the Athenians still, notwithstanding their alliance with Sparta, continue inactive?

A. Not entirely; they opposed the Thebans in their return home with a good army, but acted so faintly as shewed them little interested in the cause of their allies.

Q. What reception did Epaminondas and Pelopidas meet with, at their return to Thebes?

A. Instead of receiving the honour due to their actions, they were imprisoned for having continued in their command four months longer than the time limited by law, and on trial were acquitted.

Q. How were the Athenians brought to join more cordially with the Spartans.

Q. By

A. By the Spartans consenting to divide the command of their forces equally between them; and after this agreement, Chabrias, the Athenian general, repulsed the Thebans, with great loss to the latter, in their assault on the city of Corinth.

Q. Who commanded the Thebans in that expedition?

A. Epaminondas; who although in his march to Corinth, he had with great intrepidity, forced that part of the enemy's camp, where the Spartans were posted, and opened himself a passage into Peloponesus, yet having been thought to have forborn making such a slaughter of them as the opportunity afforded him means, he was, at his return home, accused of partiality towards the Spartans; the government of Bœotia was taken from him, and he was reduced to the condition of a private man.

Q. Did the alliance between the Arcadians and Thebans continue?

A. Not long. The Arcadians, vain of success, insisted on a share in the command; and began to shake off all subordination to the Thebans; which occasioned a coldness between them, whereby they suffered severely; for engaging without allies in battle with the Spartans, who had invaded Arcadia, under the command of Archidamus, son to Agesilaus, they received a signal

nal overthrow, wherein great part of their army was slain, without one being killed on the Spartan side, from whence it was called by them the tearless battle.

Q. How were the Thebans at this time employed ?

A. They were then so high in glory, that they were applied to by the Macedonians, as moderators of the quarrels concerning the succession to the crown of that kingdom, where they composed the differences in the royal family ; and among a great number of hostages of high rank given them, was Philip, the king's brother, who afterwards ascended the throne, and was father to Alexander the Great. The Thes-salians likewise sought protection from them, against the tyranny of Alexander, son and successor to Jason, prince of Phe-rea in Thessaly,

Q. In what manner did the Thebans act in consequence of this application ?

A. They sent Pelopidas and Ismenias, as ambassadors, to expostulate with him, but he seized them and threw them into prison.

Q. Did the Thebans resent this injury ?

A. Yes, in the most effectual manner. They sent an army against Alexander, but Alexander obliged them to retire, and pursuing them, would have totally routed them, had it not been for Epaminondas, who

who, though out of command, as already mentioned, served as a common soldier; for in that distress the army had recourse to him, and with a party of horse, he defended the rear, and made good the retreat.

Q. Were the Thebans grateful for so great a service?

A. They fined the unsuccessful generals, and gave the command to Epaminondas.

Q. Did they prosper better under his conduct?

A. Epaminondas's great view was, to procure the restoration of the two ambassadors, which was at once the most signal service he could do his country, and the greatest gratification to himself, who had from his youth been united in the firmest friendship with Pelopidas; this he effected, and then withdrew his forces.

HISTORICAL CATECHISM.

LESSON L.

Q. In what was Pelopidas next employed?

A. He was sent on an embassy into Persia, to contract an alliance with that monarch, which he effected; but to little purpose, Artaxerxes's forces being so taken up
by

by his war in Egypt, that he could not furnish the Thebans with any succours.

Q. Why did they apply to that prince, when they seemed already an over-match for their enemies ?

A. As ambitious as the other great states in Greece, having now raised themselves to so great a height in power and reputation, they aimed at the sovereignty of Greece, which becoming apparent, disgusted many of their allies; the Arcadians, especially, who with less probability of success, entertained the same views, deserted them, and entered into alliance with Athens.

Q. What part did the Persian king act ?

A. In hopes of drawing some succours from the Grecians, if they were no longer engaged in war with each other, he negotiated a peace, which was agreed to by all, five years after the battle of Leuctra; but was of very short continuance.

Q. Did the Thebans attempt any thing farther towards the assistance of the Thessalians ?

A. They sent them a body of troops under the command of Pelopidas. At a place called Cynos-cephalæ, he gave battle to Alexander, who was far superior to him in numbers.

Q. What

Q. What was their success ?

A. Pelopidas having exposed himself too rashly, was killed ; but his little army gained a compleat victory, if any action could be called such, wherein fell so great a commander, and so excellent a man as Pelopidas ; whose loss was mourned with the deepest sorrow, both by the Thebans and Theffalonians.

Q. What became of Alexander ?

A. The Thebans having pursued their victory, till they had driven him to the utmost extremity, he consented to restore all the towns he had gained from the Theffalians, and to take part with the Thebans in all their wars ; and on these terms they suffered him to return in peace to his dominions ; but his cruelties rendered him so insupportable, that seven years after he was murdered in his bed, by his wife and his brothers.

Q. In what did the Thebans next signalize themselves ?

A. The Arcadians being at variance among themselves, the weaker party applied to the Thebans, who ready to take advantage of the opportunity, directed their forces towards them, but made a vigorous, though unsuccessful assault on Sparta.

Q. What induced them thus to interrupt their original design ?

A. Epa-

A. Epaminondas their general, had been informed that Sparta was drained of its foldiers, who were gone to assist the Arcadians; but his design having been discovered to Agefilaus, the old king got into the city, and made a most vigorous defence, obliging the Thebans to desist; who then pursued their way into Arcadia.

Q. Where did he meet with the enemy?

A. Near the city of Mantinea. The Theban army was superior in number to the Spartans, Athenians, and Mantineans, united, but still more so by the extraordinary talents of their general, Epaminondas; it may well be supposed, therefore, that they gained the victory, but they bought it dearly, Epaminondas being mortally wounded in the battle, which prevented the Thebans from pursuing the advantages it offered them. This was looked upon to be the greatest battle ever fought between the Grecians.

Q. When was the battle of Mantinea fought?

A. Three hundred and sixty three years before Christ.

Q. Did any great advantage accrue to the Thebans from the victory at Mantinea?

A. With Epaminondas they lost the power of using the opportunity. Before he expired, he inquired after such as he thought capable

capable of succeeding him, and learning that they were all slain, he advised the Thebans to make peace; which was soon readily agreed to by every state but Sparta; on condition, that each should retain what they then possessed, and hold it independent of any other power; terms rejected by Sparta, because the Messenians were included in the treaty.

Q. Did the Spartans in consequence of their refusal, make any attempts to recover Messenia?

A. No. The next employment they found for their arms was in Egypt; where Agesilaus carried a body of troops, to the assistance of Tachos, who had usurped that throne; but not being treated by him so well as he expected, he took part with Nectanebus, sonor brother to Tachos, who had revolted, and established him in full possession of the kingdom.

Q. Did Agesilaus continue long after in Egypt?

A. Nectanebus dismissed him the next winter, rewarding him for the services he had performed, with a great sum of money; but being by stress of weather, driven on a desert shore of Africa, called the haven of Menelaus, he there sickened, and died at the age of eighty-four, after a reign of forty-one years.

Q. Were the Grecians at peace among themselves?

A. Ex-

A. Exhausted by their wars, all seemed disposed to take a little time to recruit their strength, but the Athenians made a worse use of this season of leisure, increasing in their luxuries, and carrying their love for public sports and games to such excess, that they even spent upon them the fund destined for the payment of their troops, and other expences of government, and by their extravagant indulgence in these things, became enervated and indolent: of which Philip king of Macedon knew well how to take advantage.

GEOGRAPHICAL CATECHISM.

LESSON XII.

Q. As the description of Great Britain, will find a more proper place, when we come to speak of the European islands, we will, if you please, proceed to those states included in the middle division of Europe; and first, let me ask you, of what do the united Netherlands consist?

A. Of seven republics, leagued together in close alliance. These, according to their ancient rank, stand in the following order:

First, Gelderland; the chief towns in which are, Nimegen, Thiel, and Arkhem;

P 2

Second,

Second, Holland ; principal towns, Dort, Haarlem, Delft, Leiden, Amsterdam, Rotterdam, and the Hague, almost as considerable as any, although but a village.

Third, Zeeland ; chief towns, Middelburg, Vlissingen, and Flushing.

Fourth, Utrecht, with a capital of the same name.

Fifth, Friesland ; capital towns, Leeuwarden, Francker, and Sneek.

Sixth, Over-Yffel, the chief city of which bears the same name.

Seventh, Groningerland ; the principal town, Groninger. The county of Drenthe is under the protection of these republics ; the chief city in this county is Assen.

2. What is meant by the Generalité lands ?

A. That part of the divided Netherlands, which the seven united provinces have subdued by their joint arms, and are the following towns ; Bois le Duc, Grave and Breda, in Brabant ; Maastricht, in the dutchy of Limburg ; Bergen-op-zoon, Bruges, Ghent, and part of Antwerp, in Flanders.

2. What is the situation, and what the boundaries of the united Netherlands ?

A. Including their conquests, they are situated between the 51° , and 54° , of N. latitude ; and the 20° and 25° of E. longitude.

gitude. On the N. are bounded by the north sea, on the E. by Germany ; on the S. by Flanders, Brabant, and the dutchy of Cleves ; and on the W. by the British ocean.

Q. What are the principal rivers in the united Netherlands ?

A. The Rhine, the Maas, and the Schelde.

Q. Is the soil of the Netherlands very fertile ?

A. If any thing is wanting to the richness of the soil, it is amply compensated by the industry of the inhabitants. The whole country seems a tract abandoned by the sea, being level, and in many places even lower than the sea. It is easy to suppose, therefore, that it was once little better than a bog ; and is still very marshy ; but by the great number of canals, that have been cut to drain it, the land now affords excellent pasturage ; and those canals are of great convenience to the inhabitants, by facilitating the transporting of commodities from one part of the country to another, in the easiest and most expeditious manner ; but this great quantity of stagnate water, renders the air damp and foggy.

Q. Are not the Dutch famous for their cleanliness ?

P 3

A. They

A. They are most remarkably neat in their towns and houses; the canals which are carried through their towns, and generally planted with trees on each side, not only contribute much to their beauty, but facilitate the keeping of them clean.

Q. Is their commerce considerable?

A. It includes almost every branch of trade, the Dutch having been, perhaps, the most commerical state in the world since they shook off the Spanish yoke.

Q. What gave occasion to that revolution?

A. The duke of Alva, whom Philip II. king of Spain, created governor of the Netherlands, being a zealous bigot to the Roman Catholic religion, introduced the inquisition, and raised a most sanguinary persecution of those who were of a different communion, carrying his cruelty to so intolerable an height, that the people revolted. The province of Holland chose William, prince of Orange and Nassau, their stadtholder or governor; some other provinces did the same. He then prevailed with the seven provinces, now called the United Provinces, to join in a league together, and with the assistance of queen Elizabeth, who took them under her protection, and after a war of almost a century, they brought the Spanish king to renounce all claim

claim to the Netherlands, and to acknowledge them a free, independant state. This was done at the peace of Munster, in the year 1648.

Q. Is the office of stadtholder hereditary?

A. It is now rendered so in the prince of Orange's family; but his power is much inferior to that of his ancestors, while the office was elective. While the Dutch were at war with Spain, such an officer was necessary, but the people are too jealous of their liberty, to grant much power to an officer, who can now be of little use to them.

Q. In whom does the sovereign power reside?

A. In the states general, composed of deputies from the several provinces.

Q. What religion is established in the United Netherlands?

A. Calvinists only are admitted to any post in the government, but all religions are freely tolerated there; and one third of the people are computed to be papists. The Jews, likewise, are there very numerous.

Q. What is the general disposition of the Dutch?

A. They are industrious, cunning, avaricious, cold, and dull; their whole application is to merchandise; and though they love drink, yet they never give way to that

inclination, till the business of the day is over, or at least, till it is put into the hands of their wives, who share equally in it, and are reckoned as able in most branches of commerce as their husbands.

If my letter was not already so long, I might be tempted to make some remarks on the mercantile spirit of the Dutch women; but as I do not think they would add so much to the merit, as to the length of my letter, I will take my leave of my dear Mamma, with only assuring her, that I am ever, her most dutiful and affectionate daughter, MARIA MILTON.

LETTER XXXI.

My dear Mamma,

YOUR kind and good instructions, I hope, will not be lost upon me. I daily feel how much it is in our power to be pleased or displeased with the same thing, according to the light in which we look upon it; and when once led to reflect on this truth, a person must have little attention to her own happiness, who does not rather chuse to encourage agreeable sensations in her mind, than such as are painful. But yet I am sensible the contrary often happens, for want, I suppose, of being early taught the

the importance of keeping one's self in good humour ; for a late discovery of this truth may be inefficacious, as habit will be stronger than reason. You judge rightly of Mrs. Wheatleys watchful care over the temper of their scholars, it is one of the principal objects of their attention ; to which may be attributed the peace and amity that reigns in their school, for new scholars are apt at first to be a little turbulent or pettish, but prudent and gentle measures, in a little time, conquer those bad habits. Wherever our governesses see an indisposition to any thing they wish, it is with great art they conquer it, proceeding by such gradual steps as are imperceptible to the person most concerned. This is remarkable in their manner of proceeding with Miss le Maine, whose faults they have in a great degree corrected, almost without her discovering it. In the article of her studies too, they have brought her to the point they wished, without their proposing it. As her taste had been vitiated by the reading of romances and novels, they were sensible, history would appear too insipid to one hitherto fed with wonders and adventures ; the books, therefore, they put into her hands, were the Spectators, Guardians and Adventurers, where she would find instruction, even amidst the sports of fancy,

fancy ; and have thus brought her so much off from the love of the marvellous, and all the absurdities of wild invention, that she has desired to read history. This inclination, perhaps, was accelerated by a small incident that happened the other day, in conversing with an old gentleman, who sometimes visits here, and generally puts questions to us relative to our studies. In his last visit, he asked some of us, who was our favourite hero in antiquity ? One replied Epaminondas, another, Timoleon, and so on ; each giving the reasons for her preference, and dwelling on those particulars, which principally recommended him to her favour. He then turned to Miss le Maine, and put the same question to her, to which she answered, " Cyrus is my supreme favourite ; I adore Cyrus : there was something so delicate, so generous, and so constant, in his passion for Mandane, as surely must charm every person of sentiment." " His passion for Mandane," cried the old gentleman, " I admire Cyrus, madam, extremely ; but really, as for his passion for Mandane, I never heard of it before." " That is strange," replied Miss le Maine, " every action of his life spoke it in the strongest terms ; and how entirely it possessed his mind, even Fer-aulas, his squire, informs us ; who, as
" he

“ he was his constant attendant, and faithful confident, must be well informed.”

“ Ferauldas his 'squire,” said the gentleman with a smile, “ he has been a stranger to me; upon my word, Miss, you are much more intimately acquainted with Cyrus than I am; pray what historian has had the honour of giving you all this information?” Mademoiselle Scuderi, I think,” answered Miss le Maine, “ is the person who wrote Cyrus's life. ” “ Oh ! I no longer wonder at my ignorance,” replied our visiter laughing, “ Mademoiselle Scuderi is indeed an historian I never read; the grand Cyrus, I find is your hero.” The general inclination to laugh throughout the company, was with difficulty restrained within the bounds of a smile; which Miss le Maine observing, seemed a good deal disconcerted; and as soon as the old gentleman departed, she asked Mrs. Wheatley the reason of it, who told her, that the life of Cyrus she alluded to, was a romance, not an history; and contained only an heap of strange absurd stories, invented by Mad. Scuderi; and that what real facts she had taken, were so disguised by the manner of relating, by the false motives, and false consequences, that they were scarcely to be known again. Upon this, Miss le Maine desired to be permitted to read history, that she

she might not again fall into the like error. Mrs. Wheatley readily complied with what she had secretly wished ; but fearing lest she should be disgusted by a dry author, she gave her the Roman Revolutions, written by Vertot. intending to begin her with the Roman history, contrary to her usual method, as being most entertaining ; treating her mind as careful doctors do the stomachs of hard drinkers, weaning them by degrees from strong liquors, and leading them gradually into temperance.

The Rector called upon us yesterday evening, to our no small satisfaction, as we were very impatient for a farther account of Miss Redmond. He told us that Mr. Martin set out an hour after he received his letter, and came with a lover's haste, (which I suppose is some degrees quicker than a post-boy's,) to his house, and it was with no small difficulty that he prevailed upon him to delay visiting Miss Redmond any longer than was necessary for dressing himself ; but the Rector thought it proper first to apprise her, and went himself to ask her permission to bring Mr. Martin, who he said, could not hear of her being in affliction, without sharing in her grief.

Miss Redmond felt herself in so unfit a state of mind to receive a lover, that notwithstanding her regard for Mr. Martin,
 she

she would gladly have been excused from accepting his visit; but his friend pressed it so strongly, she was obliged to comply, having such obligations to the Rector on the late melancholy occasion, that she thought it incumbent on her to be guided by him. Mr. Martin was so well pleased with an event that had set his Emily at liberty to yield to his addresses, that to wear in her presence, that gravity of countenance which decency required, was the utmost effort of command over himself; however, he acted his part very well, and did not even venture to renew his suit till the third visit. It is easy to suppose, he did not meet with a refusal; and the Rector was so assiduous in bringing the affair to a speedy conclusion, that it is now settled they are to marry as soon as Miss Redmond's first mourning for her mother is ended; sooner than that she would not agree to, thinking it but a decent respect to the deceased to wait that term; and as it will be only three months, the time will be pretty well filled up in necessary preparations, for it is to be supposed, she is in no particular cloathed fit for the wife a man of 2500l. a year estate; and in respect to settlements, he is determined to consider only what is proper for his widow, without regarding her deficiency in fortune. This delay also allows them the pleasures

pleasures of courtship, which they have yet but little experienced.----But this is enough of matters foreign to our school employments.

The exercise of to-day was Timoleon's restoring Corinth to its liberty.

Timoleon had an elder brother named Timophanes, whom he loved with the tenderest affection; in an engagement against the Argives, Timoleon had rescued him at the utmost hazard of his own life. The command of the city guards was afterwards committed to Timophanes, who taking advantage of the power this gave him, subverted the government, and assumed the title and authority of king of Corinth. Timoleon used all the influence that the ties of blood and of friendship, by which they were united, could give him, and all the arguments that reason or virtue could suggest, to dissuade him from so unjust a proceeding; but finding them equally unavailing, he took two of his friends with him, to try if they could plead more successfully; but Timophanes proving no less deaf to their remonstrances than to his brother's intreaties, Timoleon who had shewn that he loved him more than his own life, now gave a proof that he was less dear to him than the liberty of his country; for retiring to a little distance, he stood weeping, with his face covered,

covered, while his friends killed Timophanes. Although Timoleon thought this action due to his country, yet the tenderness of his affection operated so strongly on his mind, that abandoning himself to despair, he refused all sustenance, and when at length he was prevailed upon by the extreme importunity of his friends, to promise to live, it was on condition that he should be permitted to quit the publick service; and retiring into a remote, and desert part of the country, he there wandered about the fields alone, for near twelve years, in the most forlorn and anxious state of mind; and to the distaste this gave him for Corinth, we may naturally in good measure attribute his settling at Syracuse, after he had restored that city to its liberty. He was there treated with that respect, and even veneration, which his services to them deserved; and having lost his sight some years before he died, he was led to the assembly of the people by some of the principal persons in the city, whenever any important affair was in debate; the Syracusians never determining any affair of consequence while he lived without his advice.

Mrs. Wheatley observed, that it would be difficult to reconcile the killing even a tyrannical usurper in this manner, to the humane and pure principles of the Christian religion, but that in judging of the actions
of

of the antients, we ought to regulate our
 opinions on the principles of Paganism,
 " Among them," continued she, " procur-
 " ing the liberty of a man's country, though
 " by the death of the person who had
 " infringed it, was held one of the best, and
 " most honourable actions that could be
 " performed ; on that principle, Timoleon
 " should stand foremost in the rank of hon-
 " our; he not only wounded himself in the
 " tenderest part, his affections, by sacrific-
 " ing a brother whom he passionately loved,
 " but relinquished every interested view
 " which might have been gratified by his
 " near alliance to, and affectionate union
 " with the tyrant. If such murders were
 " justifiable, it must be on principles which
 " would as much exclude the regards due
 " to a brother, as to a human creature ; it
 " must be on a supposition, that the good of
 " a man's country was to take place of all the
 " duties to an individual, and certainly,
 " the ties of brotherly love should not be
 " stronger than those of humanity ; if this
 " therefore does not restrain, neither should
 " partial attachments prevent ; and Timo-
 " leon cannot with justice be called a para-
 " cide, but by those who brand Thraſybu-
 " lus and Pelopidas, and others, who fall
 " under the same predicament, with the
 " appellation of murderers. Timoleon's
 " deep

“ deep affliction evinces how indispensable
 “ a duty he thought the horrid deed, and
 “ how difficult a victory he obtained over
 “ himself in performing it. Indeed, his
 “ whole character seems humane and gene-
 “ rous to the greatest degree; and to him
 “ we may reasonably attribute the noble use
 “ the Corinthians made of the power their
 “ arms gave them in Sicily; which, instead
 “ of employing to the increase of their do-
 “ minion, they applied only in the extirpa-
 “ tion of tyranny, in peopling and enriching
 “ the island, and rendering the inhabitants
 “ both free and happy. Nor can I con-
 “ ceive a man raised to a higher degree of
 “ glory, than Timoleon, led to the general
 “ assembly of a free people, who waited
 “ to submit their decisions to his determina-
 “ tion, as their counsellor and deliverer,
 “ while he assumed no influence but what
 “ he obtained by the benefits he had con-
 “ ferred upon them. Such power is in-
 “ deed honourable; and the respect and
 “ deference that is paid by gratitude, must
 “ charm a generous mind, that would spurn
 “ the sycophant, and despise the fawning
 “ servile flattery of abject dependants.”

HISTO,

HISTORICAL CATECHISM.

LESSON. II.

Q. Were the Macedonians esteemed Grecians?

A. Caranus their founder was an Argive; and said to be a descendant from Hercules; thus they may properly be called a Grecian colony; but having assumed the manners of the people, among whom they settled, they were not acknowledged as a Grecian state, but included among the barbarians, who surrounded them, the Grecians giving that appellation to all who did not make a part of Greece.

Q. Have we any regular history of the Macedonians?

A. No; the accounts of them are very imperfect; the Macedonians being seldom mentioned by historians, except when their actions bore some reference to the Grecians or Persians.

Q. Who was Philip?

A. Third son to Amyntas the second, king of Macedon.

Q. Where was he when his elder brother died?

A. At

A. At Thebes, where we have mentioned his being detained as an hostage; and his brother leaving a son, he did not think it adviseable to ask leave to depart, but made his escape privately.

Q. How was he received in Macedonia?

A. Very joyfully, for the Macedonians being engaged in war with their neighbours, had occasion for an abler prince than the son of their late king of Perdiccas, then an infant. Accordingly, Philip with ease got himself appointed protector to his nephew, and soon after supplanted him on the throne.

Q. Had he no other competitors than this infant?

A. Yes two, Pausanias the son of a former usurper, and Argæus; the latter of whom was supported by the Athenians.

Q. With what success?

A. Philip defeated the Athenians near Methone, and Argæus was killed in the battle. Having many other enemies on his hands, he at that time shewed no resentment against the Athenians but marching northward, subdued the Peonians and Ilyrians. He afterwards took the cities of Amphipolis, Pydna, Potidea, and Crenidæ, the last of which he increased, and changed its name into that of Philippi. Near this town he found some rich gold mines, which were no small assistance towards his future victories,

ries, as they afforded him a sufficient measure to maintain great armies, and to bribe his enemies, a thing he much practised.

Q. What was the social war which began at this time?

A. A war between Athens and the city of Byzantium, the islands of Chios, Cos, and Rhodes, who entering into a confederacy, revolted from the Athenians.

Q. Did any remarkable events distinguish this war?

A. No considerable action passed in the field, the fate of the Athenian generals only deserve notice. Chabrias was slain in an attempt on Chios. Chares, Iphicrates, and Timotheus, the son of the great Conon, were then joined in command; the two latter were accused of treachery by Chares, because they had refused to give battle to the confederates in a storm; Timotheus was fined an hundred talents, which being unable to discharge, he withdrew to Chalcis, where he died in a short time; and the people repenting their injustice, remitted nine parts of the fine to his son Conon, who paying the tenth, it was employed to repair the walls his grandfather had rebuilt. Iphicrates seems to have met with a less rigorous sentence.

Q. What became of Chares?

A. When

A. When his two associates were recalled, instead of continuing the war against the confederates, he carried his fleet to the assistance of Artabazus, governor of some provinces in Asia Minor, who had revolted from the king of Persia his master. With their joint forces they defeated the Persian army, and thereby so incensed the king, that he declared a resolution of assisting the islands with a very great fleet, which intimidated the Athenians, and disposed them to make peace with the allies, granting that they should for the future, remain independent. Chares was tried for this action, but acquitted.

Q. What war next engaged the Grecians?

A. The second sacred war.

Q. What occasioned it?

A. The Phocians having ploughed up a piece of ground belonging to the temple of Apollo at Delphi, the Amphictyons, who were assembled as the states general of Greece, adjudged it to be sacrilege, and imposed a heavy fine upon them, to which they having refused to submit, the Amphictyons declared war against them.

Q. Did all the states of Greece unite against the Phocians?

A. No; Athens and Sparta, with some other of the Peloponnesians, were on their side; the rest, for all Greece was engaged in

in this war, prepared to execute the decision of the Amphictyons. The Phocians seized the temple of Delphos, and thereby obtained a great treasure which they used very freely; but the war was carried on several years without any memorable action.

Q. What was Philip doing at that time?

A. He was engaged in enlarging and securing his frontier; but at the town of Methone, had his right eye shot out by an arrow. Under pretence of taking part against the Phocians in the sacred war, he endeavoured to possess himself of the straits of Thermopylæ, but was prevented by the Athenians, who perceived his design. His next action was, the taking of Olynthus, an Athenian colony, which the eloquence of the famous Demosthenes at length prevailed on them to assist, but without success, as Philip with his gold corrupted the two chief magistrates who betrayed it to him.

Q. How did Philip at length get entrance into Greece?

A. The Thebans finding their strength exhausted, most injudiciously called him to their assistance, and the Athenians made peace with him, and suffered him to take possession of the straits of Thermopylæ; an imprudence to be attributed to their orators, who all, except Demosthenes, were bribed by Philip.

Q. What

Q. What was the first consequence of Philip's engaging in this war?

A. A speedy conclusion of it; for the Phocians intimidated by so powerful an accession on the side of their enemies, submitted to whatever terms he should please to impose. He obliged them to demolish all the cities in Phocis, to repay by a yearly tribute, the sums of which they had robbed the temple, and to lose their seat in the council of Amphyctyons, where they had till then had a double voice, in which assembly he obtained the place thus rendered vacant.

Q. When was this peace made?

A. Three hundred and forty eight years before Christ.

HISTORICAL CATECHISM.

LESSON LII.

Q. What Grecian state had the honour of restoring the liberty of Sicily?

A. Corinth, of which city the Syracusians were originally a colony.

Q. Was the rest of Sicily peopled from Greece?

A. The chief inhabitants were the Siculi, who took shelter there, when driven out
of

of Italy by the Pelasgi, and from them the island took its name.

Q. What sort of government was established in Sicily?

A. The island was divided into a great number of separate states, wherein the government was originally democratical; but in time Aristocracies took place; which at length were changed into principalities, or Tyrannies, according to the ancient appellation.

Q. Who was the first tyrant of Syracuse?

A. Gelo, who used his power so well, that the people were contented to suffer his two brothers, Hiero and Thrasylulus to succeed him in their turns; but the latter became so odious to the people, that after he had enjoyed the power ten months, they obliged him to relinquish it, and the city recovered its liberty.

Q. Did it long enjoy it?

A. Near sixty years, when the tyranny was again established under Dionysius the elder; who notwithstanding the insolence and cruelty of his administration, retained it thirty eight years, and was succeeded by a son of the same name?

Q. Did he possess the government as long?

A. No: Dion, who had married his sister, and Plato the philosopher, endeavoured both

both to reclaim him from his vices, and to render him fit to reign with honour to himself, and advantage to his people; but proving unsuccessful, the former drove him out of Sicily, and would have restored the blessings of liberty, if the dissensions in the city had not obstructed his views. His life at length was the sacrifice, and in little more than a year after, Dionysius found means to reinstate himself in the government.

Q. Did he conduct himself in a different manner after his restoration?

A. Ten years banishment, instead of reforming him, had only increased the asperity of his temper, and the people no longer able to endure his government, applied to the Corinthians to rescue them from his tyranny, who sent to their relief a body of troops, under the command of Timoleon, a man judged the most proper for such an undertaking, being so great a friend to liberty, that in order to deliver the Corinthians from tyranny, he had, as we have already mentioned, joined in a conspiracy against a brother he loved, and had been present when the other conspirators slew him.

Q. What success had Timoleon in Sicily?

A. He first at Adranum, a small city below Mount Etna, with twelve hundred men, defeated Icetes, the governor of Leon-

Q

tium

tium, who aimed at the tyranny of Syracuse. Dionysius finding his affairs desperate, delivered the citadel of Syracuse into his hands. Timoleon afterwards took the town by storm, prevailed on the Corinthians to re-people it, and afterwards with only ten, or as some relate, six thousand men, defeated an army of above seventy thousand Carthaginians, that state having during the war, assisted the tyrants, in order to preserve the footing they had long gained in the island.

Q. Did Timoleon meet with any farther opposition after this victory?

A. Another army of Carthaginians was sent against him, but met with the same fate as the former; after which they made peace with him, and he restored the whole island to its ancient liberty.

Q. What became of Timoleon after completing so noble an enterprize?

A. He divested himself of all authority, and passed the rest of his life in Syracuse as a private man, beloved and honoured by a people, grateful for the many blessings he had procured them; nor did they ever resolve on any thing material, without applying to him for his advice.

Q. When did Timoleon restore the liberty of Syracuse?

Three

A. Three hundred and forty three years before Christ.

Q. Was Philip of Macedon inactive during this period ?

A. The first part of the time he spent in subduing Illyria, Thrace, and various places on the Hellespont, many of which were colonies, or confederates, of the Athenians. He then made an attempt on Eubæa, but it was frustrated by the conduct and valour of Phocion, then the Athenian commander. He afterwards besieged Perinthus and Byzantium at the same time, but Phocion not only obliged him to raise those sieges, but drove him out of the Hellespont.

Q. What followed this success of Phocion's ?

A. Philip endeavoured to amuse the Athenians by overtures of peace, and while the articles he proposed were under consideration at Athens, he marched against the Scythians and defeated them; but in a quarrel with some of his allies, concerning the booty taken in that war, he was wounded, his horse killed under him, and must have fallen into the enemies hands, had he not been rescued by his son Alexander.

Q. Did the Athenians agree to Philip's offer ?

Q 2

No,

A. No : They rejected them ; but soon received a very great alarm from Philip's being chosen by the Amphyctyons general of Greece, against the Locrians, who were accused by the Phocians of sacrilege, they having in their turn broken up a piece of ground belonging to the temple of Delphos.

Q. In what manner did the Athenians act in this acquisition of power and honour to Philip ?

A. Demosthenes, by the force of his eloquence, prevailed with the Thebans to prefer the Athenian alliance to that of Philip ; but notwithstanding this addition of strength, they were defeated by Philip in a battle near Cheronea in Bœotia.

Q. What followed this defeat ?

A. Philip treated the Athenians with generosity, and renewed the peace with them, but the Thebans met with less lenity.

Q. When was this battle fought ?

A. Three hundred and thirty eight years before Christ. The twenty first year of the reign of Artaxerxes Ochus in Persia.

Q. Did Philip make any farther progress in Greece ?

A. No : He engaged them to join with him in an expedition against Persia, and was declared captain general of it. While the necessary preparations were making,
he

he divorced his wife Olympias, the mother of Alexander, and espoused Cleopatra, the niece of Attalus, one of his principal officers. He then married his daughter Cleopatra, to Alexander, king of Epirus, and brother to Olympias; but during the celebration of their nuptials, he was stabbed by Pausanias, a young Macedonian nobleman to whom he had refused to do justice on Attalus, for injuries he had done Pausanias.

Q. How did the Grecians receive the news of Philip's death?

A. With the greatest excess of joy. In Athens the people crowned themselves with garlands, decreed a crown to Pausanias, sang songs of triumph, and sacrificed to the Gods for their deliverance.

Q. In what year was Philip killed?

A. In the year 336 before Christ.

RELIGIOUS DIALOGUE, *continued.*

Sch. Will what you have said of the origin of faith, hold equally good in the production of each of those branches, into which faith has been divided?

Gov. All those distinctions, to which you allude, appear to me only as expressions of the different imperfections of a weak faith, not as denominations of distinct sorts of faith. We have no grounds in Scripture for those various distinctions. Christian,

Q 3.

or

or saving faith, I apprehend to be simply a belief of the certainty of the facts, and such a belief of the truth of the precepts in the Gospel, as produces obedience. Whoever believes the whole history of redemption, therein contained, surely can not doubt of the revelation therein given by our Lord, of whatever belongs to a future state, to that state of retribution so frequently referred to.

Sch. But do you imagine none believe the historical part, that do not obey the precepts?

Gov. Pardon me; far from designing any such assertion, I only suppose that no person believes the one, without believing also the other. Practice does not always follow belief; the depravity of our will, the violence of our passions, the allurements of temptations, may obstruct obedience; but our consciences will bear testimony to the truth, by reproaching us for our disregard of those precepts. This conviction encreases the condemnation of the offender. We are not left in ignorance of what is required of us; our Saviour himself has graciously revealed it to us; we know our master's will, and he has told us what we are to expect; therefore, if we do not obey it, if we neglect this disobedience, our faith will only add weight to our crime.

The

The Christian faith is an active principle, "It worketh by love;" We are not to consider it as meer matter of speculation, but as the guide of our hearts, and rule of our conduct; our affections must be subdued, and our actions regulated by its direction. Can any one believe, that faith confined only to the mind, will avail, when Our Saviour himself has told us, that tho' we should acknowledge him, call him our Lord, and urge the powers and mercies we have received from him, yet if we have been deficient in the performance of social duties, the offices of charity and benevolence, we must expect no better sentence from him, than "Depart from me ye that work iniquity.", To be accepted by him, he tells us, we must do the works of his father, the works of mercy and love, which in the 25th chapter of St. Matthew, and in other places, he enumerates with a particularity, that leaves us no possibility of ignorance or mistake. How unbounded he would have our charity to be, appears by his command to us, to be merciful as our father in heaven is merciful.

Sch. But is it possible for us ever to be merciful to that extent?

Gov. Certainly it is not; the command means only, that we should be merciful to the extent of our power, as our heavenly father

father is to the extent of his; his mercy is infinite; ours will necessarily be imperfect, because our nature is imperfect. But to return more immediately to the subject.---If the christian, or saving faith extended no farther than a belief of the work of redemption, it ought indeed, from so great a proof of the love of God for us, to enkindle in us such a love for him, as should lead us to a ready compliance with his will in all things; but what that will is, must have remained uncertain, had he not revealed it to us, and shewn us the path wherein he required us to walk. Faith, so understood, would give us the disposition to obey, but could not give us a knowledge of the will of God; such faith is the principle of obedience, but not the rule *.

Sch. You do not allow then what is asserted by some, that good works necessarily follow faith in this restrained sense?

Gov. Indeed I do not. If it did, it must unquestionably appear, that all who believe the work of redemption, act righteously, and that in as great a degree the first moment of conviction, as in any future period of life; neither while a man retained that belief, could he ever act otherwise; he must not only be necessarily, but consistently, invariably good; in his state, there could neither be

* Essay on Faith, p. 136.

progression,

progression in virtue; nor relapse into wickedness; this little suits the description of the Christian's state in Scripture. But we do not find that good works even follow necessarily the Christian faith, in the extent evidently meant in the Scriptures, wherein a belief of, and obedience to the precepts, are included: the best Christian does not at all times act up to his knowledge; but our merciful Redeemer has promised pardon to the repentant sinner, and assistance to him who strenuously endeavours to obey his commands. Vice is weakened by every conquest that is obtained over it, and every virtue strengthened by exertion. The practice of benevolence renders the heart more benevolent, and by every pious action, piety becomes more delightful. Thus the humble Christian progressively advances in the Christian life; endeavours giving strength to his will, and the fuller communication of the spirit of God, promised to those endeavours, warming and purifying his heart, and increasing his powers.

Sch. Yet some maintain that faith in the redemption alone, is all that is meant by saving faith, and inveigh against the preachers of good works.

Gov. They little consider that they are therein condemning the practice of our Saviour, as well as that of his Apostles. But this

this I look upon as one of the evils arising from blind zeal. Justly offended with some few, who have seemed to lay too much stress on good works; either, as if they were conducive to the Christian's salvation, though done without any regard to the will of God, without any designed obedience to Our Saviour's commands; or, as supposing them meritorious, when produced by Christian motives,---they conceived a jealousy of good works; and growing heated by real, or imagined opposition, have been hurried beyond their first opinion; and instead of teaching, that our very imperfect obedience can never be meritorious, where the most perfect obedience would be but duty; that, after our best endeavours, we can hope for salvation, only from the merits of the sacrifice made for us on the cross by our Saviour, and the mercy of God in accepting this sacrifice; but that, however insufficient good works are to procure salvation, yet the omission of them will prevent it, and that we may lose the salvation by our own remissness, which it is true no assiduity of ours can purchase, (since our Saviour did not intend by this sacrifice of himself, to leave us nothing to do, but to atone for the imperfections of our best endeavours;)--instead, I say, of teaching these truths, jealous of good works

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works, an injudicious zeal has hurried them into exclamations against all such as preach, and almost against all such as practice them; and fearful, lest they should be thought sufficient, they will not even allow them to be necessary; a doctrine, which not only excludes moral virtue, but repentance, from the Christian system; for if the practice of the first is unnecessary, there can be no room for the second: yet repentance is declared in the Scripture, to be one of our great duties. Let us remember who they are, that Christ himself declares shall build upon a rock; and while we glorify God, for the riches of his grace, use all diligence to glorify him by our good works and words; and it were to be wished, that those who teach and talk otherwise, would consider the consequences of what they say.

Any thing I could add to my letter after the above important subject, must appear so very trifling, that were I inclined to give farther liberty to my pen, it would be highly injudicious; therefore, I shall not permit it to make any farther addition, than my sincere assurances of being my Dear Mamma's most affectionate and dutiful daughter,

MARIA MILTON.

The End of the Second Part.

work, an injudicious zeal has hurried them
into a line of action against all those who teach
and all who are not of the same mind as
themselves, and they will not even allow them to
be necessary, a doctrine, which not only
endorses error, but also denies the truth of
the Bible, and the very foundation of the
faith. It is unnecessary to say that the
world is in a state of confusion; yet it is not
clear in the Scripture, to be one of our
great sinners. Let us remember who they
are, that Christ himself declared shall build
upon a rock; and while we glorify God,
for the riches of his grace, we all distinguish
to glorify him by our good works and
words; and in this way we shall find those
who teach and live otherwise, would con-
fess the consequences of what they say.

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MOTIM AHAM

The End of the Second Part.

